Prayer Hymns

Shiva Stotras

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Aparadha Ashtakam

[Octet of the Guilty]
Translated by P. R. Ramachander

[This great prayer is taken from Halasya Purana. Shiva took incarnation as Sundareswara Pandyan and ruled over Madurai of Tamil Nadu. Halasya Puranam deals with these incarnations and sports that Lord Shiva played in Madurai.]

1. Paripoorna parananda, parichith Sathya vigraha,
Sundareswara Sarvagna, thrahi maamaparadhinam.

Please pardon me who is guilty,
Oh God who is fully and divinely happy,
Who is the well-known idol of truth,
Who is Sundareswara who knows all.

2. Phalakshi Jatha jwalana, lelihana manobhava,
Jeevan mukthi puri nadha, thrahi maamaparadhinam.

Please pardon me who is guilty,
Oh God, who produces flames from his third eye,
Who loves the serpent,
And who is the lord of the city of salvation.

3. Parijatha gunatheetha, pada pankaja vaibhava,
Kadamba kanana adyaksha, thrahi maamaparadhinam.

Please pardon me who is guilty,
Oh God, whose quality is greater than Parijatha flower,
Who has a lotus like feet which is glorious,
And who presides over the forest of Kadamba flowers.

4. Bhaktha prathitha sarvartha kama dheno, puranthaka,
Karunaavarunaa vasaa, thrahi maamaparadhinam.

Please pardon me who is guilty,
Oh God who is the wish giving cow,
To those devotes who pray to you,
Who is the destroyer of cities,
And who lives in the rain of mercy.

5. Kaivalya dhana niratha, kala koota bhayapaha,
Kanyakaa nagari nadha, thrahi maamaparadhinam.

Please pardon me who is guilty,
Oh God, who is interested in giving eternal happiness,
Who warded of the fear to Kalakoota poison,
And who is the lord of the town of the maid.

6. Kamalapathi, vaageesa, sacheesa, pramukha amarai,
Paripoojitha padhabhja, thrahi maamaparadhinam.

Please pardon me who is guilty,
Oh God, whose feet is worshipped by Vishnu, Brahma,
Indra and other important devas.

7. Panchasya pannagangaabha, paranandha pradhayaka,
Parvathaadhesa jamatha, thrahi maamaparadhinam.

Please pardon me who is guilty,
Oh God, who has five faces,
Who has the snake tying his body,
Who grants divine other worldly joy,
And who is the father in law of the King of Mountain.

8. Parathpara padhambhoja paridhyana rathathmanaam,
Kamkshithartha pradha swamin, thrahi maamaparadhinam.

Please pardon me who is guilty,
Oh God who is desirous of people.
Meditating on his lotus feet,
Oh God who gives whatever is desired.

9. Sundareswara sarvesa, smara soubhagya sidhidha,
Sriman Sundara pandyesa, thrahi maamaparadhinam.

Please pardon me who is guilty,
Oh pretty God who is God of all,
Who grants luck to those who think of him,
And who is the King Sundarapandya

10. Aparadhashtaka stotram ya padeth thava sannidhou,
Thasyaa ananthaparadham cha Kshamaswa Karunambhudhe.

If one chants this octet of the guilty in front of you oh, God,
Please pardon his endless guilt, oh sea of mercy.

Ardha Nareeswara Ashtakam

Translated by P. R. Ramachander

[This great stotra is a prayer to Lord Shiva in the form of Ardha Nareeswara. According to the references, I have, it is written by a sage called Upamanyu. But in my search of the web, I found that it is included as a work of Adi Sankaracharya by no less a person than the great Swami Sivananda Himself. Since I am too insignificant to pass a judgement on this issue, I am giving below, the two versions (which are slightly different), first the version by Sage Upamanyu and the second version by Adhi Sankara.]

Version-1 [By Sage Upamanyu]

Ambhodhara syamala kunthalayai,
Thathithprabha thamra jatadharaya,
Gireeswarayai nikhileswaraya,
Nama Shivayai cha namashivaya. 1

My salutations to both Parvathi and Shiva,
To Her who has black hairs resembling the swollen cloud,
To Him who has copper matted locks which are like lightning,
To Her who is the goddess of the Mountains,
And to Him who is the Lord of the universe.

Pradeeptha rathnojwalakundalayai,
Sphuran maha pannaga bhooshanayai,
Shiva priyayai cha Shivaa priyaya,
Nama Shivayai cha namashivaya. 2

My salutations to both Parvathi and Shiva,
To Her with glittering ear rings of gems,
To Him who wears a great serpent as ornament,
To Her who is the darling of Lord Shiva,
And to Him who is the sweetheart of Parvathi.

Mandhara maalakali thaalakayai,
Kapala malankitha kandharaya,
Divyambarayai cha Digambaraya,
Nama Shivayai cha namashivaya. 3

My salutations to both Parvathi and Shiva,
To Her wearing garland of sweet smelling flowers,
To Him wearing the garland of skulls,

To Her who dresses in great silks,
And to Him wearing the eight directions.

Kasthurika kumkuma lepanayai,
Smasana basmatha vilepanaya,
Kruthasmarayai vikruthasmaraya,
Nama Shivayai cha namashivaya. 4

My salutations to both Parvathi and Shiva,
To Her whose body is smeared with musk and saffron,
To Him whose body is smeared with ashes of the burning ghat,
To Her whose prettiness radiates love,
And to Him who destroyed the God of love.

Padaravindharpitha hamsakayai,
Padapja rajath phani noopuraya,
Kalamayayai vikalamayaya,
Nama Shivayai cha namashivaya. 5

My salutations to both Parvathi and Shiva,
To Her whose feet is adorned by the lotus offered to her,
To Him whose feet is decorated by the anklet of snakes,
To Her who is as shining as the moon,
And to Him who wears moon as an ornament.

Prapancha srushtyunmukhalasyakayai,
Samasthasamharaka thandavaya,
Samekshanayai Vishamekshanaya,
Nama Shivayai cha namashivaya. 6

My salutations to both Parvathi and Shiva,
To Her whose dance marks the creation of the world,
To Him whose dance destroys everything,
To Her who has even number of eyes,
And to Him who has odd number of eyes.

Prafulla neelothphala lochanayai,
Vikasa pankeruha lochanaya,
Jagat jananyai Jagatheka pithre,
Nama Shivayai cha namashivaya. 7

My salutations to both Parvathi and Shiva,
To Her who has eyes as wide as the blue lotus,
To Him who has eyes as wide as a fully opened lotus,
To Her who is the mother of the universe,
And to Him who is the father of the universe.

Antharbahishordhwa madhascha mahye,
Purascha paschascha vidhikikshu dhikshu,
Sarvam gathayai sakalam gathaya,
Nama Shivayai cha namashivaya. 8

My salutations to both Parvathi and Shiva,
To Her who is the beginning, middle and end,
To Him who sees east, west and all directions,
To Her towards whom everything travels,
And to Him, in whom all things meet their end.

Ardhanarreswara stotram Upamanyukrutham thwidham,
Ya padechrunyadhapi shiva loke maheeyathe.

Those who read or hear,
This prayer to Ardhanarreswara,
Composed by Upamanyu,
Will reach the world of Lord Shiva.

Version-2 [By Adi Sankara Bhagwat Pada]

Champeya gowrardha sareerikayai,
Karpooragourardha sareerikaya,
Dhamillakayai cha jatadaraya,
Nama Shivayai cha namashivaya. 1

My salutations to both Parvathi and Shiva,
To Her whose body shines similar to molten gold,
To Him whose body shines like the burning camphor,
To Her who has a well-made up hair,
And to Him who has the matted lock.

Kasthurika kumkuma charchithayai,
Chitha raja puncha vicharchithayai,
Kruthasmarayai vikrutha smaraya,
Nama Shivayai cha namashivaya. 2

My salutations to both Parvathi and Shiva,
To Her whose body is smeared with musk and saffron,
To Him whose body is smeared with ashes of a burning ghat,
To Her whose prettiness radiates love,
And to Him who destroyed the God of love.

Chalath kanath kankana noopurayai,
Padabja Rajatphani noopuraya,
Hemangadhayai bhujagangadhaya,
Nama Shivayai cha namashivaya. 3

My salutations to both Parvathi and Shiva,
To Her who has tinkling pretty anklets,
To Him who has the King of snakes as anklet,
To Her who shines with golden anklets,
And to Him who has snakes as anklets.

Visala nilothphala lochanayai,
Vikasi pangeruha lochanaya,
Samekshanayai vishamekshanaya,
Nama Shivayai cha namashivaya. 4

My salutations to both Parvathi and Shiva,
To Her who has eyes as wide as the blue lotus,
To Him who has eyes as wide as a fully opened lotus,
To Her who has even number of eyes,
And to Him who has odd number of eyes

Mandhara mala kali thalakayai,
Kapalamalnkitha kandharaya,
Divyambarayai cha Digambaraya,
Nama Shivayai cha namashivaya. 5

My salutations to both Parvathi and Shiva,
To Her whose hair is decorated with divine flowers,
To Him who wears a garland of skulls,
To Her who dresses in great silks,
And to Him wearing the eight directions.

Ambhodara syamala kunthalayai,
Thadithprabha thamra jata dharaya,
Gireeswarayai nikhileeswaraya,
Nama Shivayai cha namashivaya. 6

My salutations to both Parvathi and Shiva,
To Her who has black hairs like the swollen cloud,
To Him who has copper matted locks like lightning,
To Her who is the goddess of the Mountains,
And to Him who is the Lord of the universe.

Prapancha srushtyun muka lasyakayai,
Samastha samharaka thandavaya,
Jagat jananyai Jagatheka pithre,
Nama Shivayai cha namashivaya. 7

My salutations to both Parvathi and Shiva,
To Her whose dance marks the creation of the world,
To Him whose dance destroys everything,
To Her who is the mother of the universe,
And to Him who is the father of the universe.

Pradeeptha rathnojjwala kundaayai,
Sphuran maha pannaga bhooshanayai,
Shivanvithaayai cha Shivanvithaya,
Nama Shivayai cha namashivaya. 8

My salutations to both Parvathi and Shiva,
To Her with glittering ear rings of gems,
To Him who wears a great serpent as an ornament,
To Her who is divinely merged with Shiva,
And to Him who is divinely merged with Parvathi.

Attala Sundara Ashtakam

By Vikrama Pandya
Translated by P. R. Ramachander

[This great stotra written by the scion of Pandya dynasty who faced Malik Kafur is a prayer addressed to Lord Sundareswara. It is from Halasya Puranam which deals about the town of Madurai. There is a village called Attala Nallur founded by the Pandyas near Kallidai Kurichi. But there are no references to any temple of Sundareswara there.]

Vikrama Pandya Uvacha:

1. Kalayanachala kodanda kantha dhordhanda manditham,
Kabali krutha samsaram kalaye attala sundaram.

I bow down the ever pretty one who drank poison,
Who has swallowed the earth, who made the Mountain as his bow,
And who decorates himself with a weapon which is a rod.

2. Kala koota prabha jaala kalangi krutha kandharam,
Kala dharam kala moulim, kalaya attala sundaram.

I bow down to the ever pretty one who drank poison,
Who carries the crescent, who keeps crescent on his head,
Who shines in the luster of Kala Koota poison,
And which arose from the sea that was churned.

3. Kala kalam Kaalatheetham Kalavantham cha nishkalam,
Kamalapathi samsthuthyam, kalaya attala sundaram

I bow down to the ever pretty one who drank poison,
Who was praised by the lord of she who sits on a lotus,
Who is death to the God of death, who is beyond measures of time,
Who carries the crescent and who is without any blemish.

4. Kanthardham, kamaneeyankam, Karunamrutha sagaram,
Kali kalmasha doshagnam, kalaya attala sundaram.

I bow down to the ever pretty one who drank poison,
Who destroys the ills created by the kali age,
Who has given half his body to his wife,
Who has a pretty body and is the ocean the nectar of mercy.

5. Kadamba kaanandhesam, Kamkshithartha sura dhramam,
Kama sasanameesanam, kalaya attala sundaram.

I bow down to the ever pretty one who drank poison,
Who is the God who punished the God of love,
Who is the lord of the forest of Kadamba trees,
And who is the divine plant which fulfills al wishes.

6. Srushtaani maayaa yena, Brahmandani baahooni cha,
Rakshithaani hathanyanthe, kalaya attala sundaram.

I bow down to the ever pretty one who drank poison,
Who created, did up keeping and destroyed several universes,
Which were created by his powers of illusion.

7. Swa bhaktha jana santhapa papath bhanga thathparam,
Karanam sarva jagatham, kalaya attala sundaram.

I bow down to the ever pretty one who drank poison,
Who is the root cause of all the worlds,
And who is interested in destroying the sins,
And anxieties of all his devotees.

8. Kula Shekhara vamsod bhoopaanaam, kula daivatham,
Paripoorna chidanandam, kalaya attala sundaram.

I bow down to the ever pretty one who drank poison,
Who is complete with divine happiness,
And who is the deity of the clan of Pandya,
Kings belonging to the dynasty of Kulothunga.

9. Attala veera shambhor ashtakam vara mishtadham,
Padathaam srunwathaam sadhyasthanothu paramaam sriyam.

This octet praising Lord Shiva who drank poison,
If read or heard, would please Lord Shiva,
Who would grant the boons that one wishes.

Bhairava Ashtakam

[Octet on different forms of Bhairava at Varanasi]
Translated by P. R. Ramachander

[Bhairava is a fierce deity and is the guardian of Varanasi city. His origin is interesting. It seems once Lord Brahma got very proud and neglected God Shiva. Lord Shiva burnt with anger and his fierce anger re-framed itself in to Lord Bhairava, who immediately went to Lord Brahma's place and pinched of one of the heads of Lord Brahma (those times he had five heads). This was a Brahmahathi sin and the head got attached to the hand of Lord Bhairava. He was advised to go to Varanasi and worship Goddess Annapurneswari to get rid of the sin. He did so and as a result the head of Brahma got detached. Lord Shiva then appointed him to guard the holy city of Varanasi. He sits there in several forms. This octet addresses him first in his principal form of Kshehthrapala (Guardian of the Temple) and then to the eight different forms located in different places of Varanasi. These temples are located in Varanasi at:
Kshethrapala Bhairava or Dwara Bhairava - Kasi Viswanath Temple
Ruru Bhairava - Hanuman Ghat
Chanda Bhairava - Durga Kund
Asitanga Bhairava - Amrit Kund
Kapala Bhairava or Lat Bhairav
Krodha Bhairava - Kamaccha
Unmatta Bhairava - Bhimchandi Sadak
Samhara Bhairava - Trilochanganj
Bhishana Bhairava or Bhut Bhairav
Bhairava is worshipped as an incarnation of Lord Shiva by some Shaivaites and as his aid by majority of them. There was a time when the fierce branch of Shaivism known as Kapalikas considered him as their deity. But this sect has almost disappeared. In this stotra, the Ashta Bhairavas are related to the Ashta Mathas (mothers) viz Brahmani, Maheswari, Vaishnavi, Varahi, Kaumari, Indri, Narasimhi and Chamundi. In South India, it is a normal practice to take permission of Lord Bhairava (whose temple would be outside the main temple) before going to see Lord Shiva. It is believed that if we worship Lord Bhairava, he would protect our assets and wealth. It is a practice to light a pepper lamp before him and offer him curd rice on Krishna Paksha Ashtami days.]

Kshethra Pala Bhairava
[Guard of Earth Bhairava]

Raktha jwalaa Jada dharam, sasi dharan, Rakthanga thejo mayam,
Dakka Shoola kapala pasa gadha dharam Bhairavam,

Nirvanam Gathavahanam Trinayanamcha Ananda kolahalam,
Vande bhootha pisacha natha vadukam Kshethrasya palam Shubham. 1

I salute the leader of ghosts and Ghouls, Lord Bhairava,
Who wears the red flame as his matted hair,
Who wears the moon, who shines in red colour,
Who holds a drum, spear, skull, rope and mace in his hands,
Who is nude, who rides on a dog, who has three eyes,
Who is always happy and exuberant and is the guard of the temple.

Asithanga Bhairava
[Dark Bodied Bhairava]

Trinethram, varadam shantham, munda mala bhooshitham,
Swetha varnam, krupa murthim, Bhairavam Kundalojjwalam,
Gada kapala samyuktham, kumarsya digambaram,
Banam pathrancha sankham cha Aksha maalaam kundalam,
Naga Yagnopaveetham cha dharinam suvibhooshitham,
Brahmani shakthi sahitham, hamsaroodam suroopinam,
Sarvabheeshta dharam nithyam asithangam Bhajamyaham. 2

I pray the dark Bhairava who fulfills all desires,
Who is forever, who has three eyes, who blesses and is peaceful,
Who wears a skull garland, who is white, who is the Lord of mercy,
Who shines in his ear globes, who holds mace and the skull,
Who is young and nude, who holds arrow, vessel, conch, bead chain and ear globes,
Who wears snake as sacred thread, who is well ornamented,
Who is with Goddess Brahmani, rides on a swan and is good to look at.

Krodha Bhairava
[Angry Bhairava]

Trinethram, varadam, santham, kumarancha digambaram,
Gadam shankam cha Chakrancha pada pathrancha dharinam,
Lakshmyacha sahitham vame garudasana susthitham,
Neela varnam maha devam Vande Sri Kroda Bhairavam. 3

I salute the angry Bhairava, who is blue and a great God,
Who has three eyes, blesses, peaceful, young and nude,
Who is armed with mace, conch, wheel, rope and a vessel,
Who is near Goddess Lakshmi riding on Garuda the eagle.

Unmatha Bhairava
[Frantic Bhairava]

Trinethram, varadam, santham, kumarancha digambaram,
Hema Varnam, maha devam, hastha vahana susthitham,
Gadgam, kapalam, musalam, dathantham, kedagam thadha,
Varahi shakthi sahitham Vande Unmatha Bhairavam. 4

I salute that Frantic Bhairava who is power called Varahi,
Who has three eyes, blesses, peaceful, young and nude,
Who is of golden colour, great God and rides on a swan,
And who holds sword, skull, Pestle and also the shield.

Ruru Bhairava
[Teacher Bhairava]

Trinethram, varadam, santham, kumarancha digambaram,
Dangam krisna mrugam pathram bibranam chakru panakam,
Maheswaryayudham devam vrusharoodam smitha vahanam,
Shudha sphatikam sankaram, namami Ruru Bhairavam. 5

I salute the Bhairava with the deer, who is like pure crystal and a destroyer,
Who has three eyes, blesses, peaceful, young and nude,
Who holds a hatchet, deer, drinking goblet and a sword in his hands,
Who has the armed Maheswari by his side and who is smiling and rides on a bull.

Kapala Bhairava
[Skull Bhairava]

Trinethram, varadam, santham, kumarancha digambaram,
Pasam, Vajram, thadha Gadgam pana pathranch dharinam,
Indrani shakthi sahitham Gaja vahana susthitham,
Kapala Bhairavam Vande padma ragha prabham Shubham. 6

I salute the Bhairava of the skull, who has a shining body,
Who has three eyes, blesses, peaceful, young and nude,
Who holds rope, Vajrayudha, Sword and Drinking Goblet,
Who has with him Indrani Shakthi, is being well praised and rides on an elephant.

Chanda Bhairava
[Fierce Bhairava]

Trinethram, varadam, santham, kumarancha digambaram,
Dhanur banancha bhibranam, Gadgam Pathram Thadaiva cha,
Koumari shakthi sahitham, Shikihi vahana sthitham,
Gowri varnayudham Devam Vande Sri Chanda Bhairavam. 7

I salute the Chanda Bhairava who is pure white in colour,
Who has three eyes, blesses, peaceful, young and nude,
Who holds rope, Vajrayudha, Sword and Drinking Goblet,
Who has with him Kaumari Shakthi and rides on a peacock.

Bheeshana Bhairava
[Terriffic Bhairava]

Trinethram, varadam, santham, kumarancha digambaram,
Gadgam soolam Kapalancha darinam musalam thadha,
Chamunda shakthi sahitham pretha vahana susthitham,
Raktha varnam maha devam Vabde Bheeshana Bhairavam. 8

I salute the Terriffic Bhairava who is a great God of blood red colour,
Who has three eyes, blesses, peaceful, young and nude,
Who holds sword, trident, skull and pestle in his hand,
Who has with him Chamunda Shakthi and rides on a corpse.

Samhara Bhairava
[Annihilator Bhairava]

Dasa bhahum trinethram cha sarpa yagnopaveethinm,
Damishtra karala vadanam ashtaiswarya pradhayakam,
Digambaram kumarancha simha vahana samsthitham,
Soolam damarugam shankam, gadam chakrancha darinam,
Gadgam pathram cha Gadwangam pasa mangusa meva cha,
Ugra roopam madonmathamam bada vaalai,
Chandika shakthi sahitham dyayeth samhara Bhairavam. 9

I meditate on Bhairava the destroyer, who is with Chandika Shakthi,
Who has ten hands, three eyes and snake as sacred thread,
Who has protruding teeth, fearful look and grants eight type of wealth,
Who is nude, a youth and rides on a lion,
Who holds trident, drum, conch, mace and wheel in his hands,
Who holds sword, vessel, Gadwangam, rope and goad.
And who has fearful looks, wears skull garland and greatly exuberant.

Bhairava Stotram

By Saint Abhinava Guptha
Translated by P. R. Ramachander

[Abhinava Guptha was one of the very great saints of Kashmir Saivism. He lived most probably before Adhi Shankara. Some people believe that Adhi Sankara met him and he was defeated in argument. This great prayer was composed by him just before his death. It seems by chanting this prayer he entered a cave called Bhairava Guha, never to come out again. The Sanskrit original of this prayer is available at: kamakotimandali.com and a commentary in English of this prayer is available at: indiadivine.org.]

1. Vyapatha charachara bhava visesham,
Chinmayameka manantha manadhim,
Bhairava Nadha manadha saranyam,
Thwan maya chitha thayaa hrudhi vandhe.

He who is involved in the consciousness of
Moving and non moving beings who are spread everywhere,
Who is divine, only one, endless and primeval,
Who is Lord Bhairava who is the support of all orphans,
I salute him who is in my mind with all my heart.

2. Thwan maya methadha seshamidhaanim,
Bhathi mama thwad anugraha sakthyaa,
THwam cha mahesa sadaiva mamathma,
Swathma mayam mama thena samastham.

At the present time, you are completely spread in me,
And to me it appears that with your power of blessing,
You are always the greatest god who has filled up,
My soul which is completely full of yourself.

3. Swathmani viswaghe they thwayi naadhe,
Thena na samsruthi bheethi kadha asthi,
Sathswapi durdhara dukha vimoha,
THrasa vidhayishu karma ganeshu.

In this world you are the lord of my soul,
And because of that there is no fear in my existence,
And due to that I am not afraid of difficulties and sorrow,
Which are resulting from this cycle of birth and death.

4. Anthakam maam prathi maa drusyamenaa,
Krodha karala thamam vinidhohi,
Shankara sevana chinthano dheero,
Bheeshana Bhairava sakthi mayosmi.

Oh lord of death do not see me,
Do not give me that very black angry look,
Oh courageous one who always thinks of serving Shiva,
Oh fearsome Bhairava, make me filled up with strength.

5. Itham upoda bhavan maya samvee,
Dheedhithi dharitha bhooritha misra,
Mruthyu yamanthaka karma pisachair,
Nadha namosthu na jathu vibhomi.

Like this for me you please commence,
This mingling with the splendour of light,
And bring to an end the duties of the ghosts of god of death,
Oh Lord, salutations and please never awaken them.

6. Prodhitha Sathya vibhodha mareechi,
Prekshitha viswa padartha sathathwaa,
Bhava paraamrutha nirbhara poorne,
THwayyaham aathmani nirvruthaimemi.

Oh ray of light of the awakening truth,
Who is called the universal consciousness of the world,
Who is having a nature filled with the divine nectar.
To you my soul salutes with ecstasy.

7. Manasa gocharamethi yadaiva,
Klesa dasa thanu thapa vidathri,
Nadha thadaiva mama thwad abhedha,
Stotra paramrutha vrushti rudhethi.

Assuming that you are attainable by the mind,
Finding that my body is in state of suffering,
Oh Lord, I am raining this nectar like prayer,
So that I would not be different from you.

8. Sankara sathyamidham Vrutha dhana,
Snana thapo bhava thapa vidhari,
Thavaka Sasthra paramarmrutha chinthaa,
Syandhathi chethasi nirvruthi dhararam.

Oh Lord Shiva, it is true that penance, charity,
Bath in sacred waters and meditation breaks the pain of birth and death,
But the nectar like thought of your divine story,
Would wet the mind with ultimate salvation.

9. Nruthyathi, gayathi, hrushyathi gaadam,
Samvidhiyam mama bhairavanadha,
THwaam priyamaapya sudarsanamekam,
Durlabham anya janai samayajnam.

Oh Lord Bhairava it is well known,
That dancing singing and intimate knowledge,
Of you is measured as the only good acts to be done,
And is not easily available to the bad people at the right time.

10. Vasura sapoushe, Krishna dasamyam,
Abhinava guptha sthavam imam karoth,
Yena vibhur bhavam arusanthapam,
Samayathi jadithi janasya dhayaalu.

Abhinava Guptha wrote this great prayer,
On the Dasami of the dark fortnight in the month of Pausha,
And due to this the Lord due to utmost compassion,
Quickly destroys all sufferings of people, as he is merciful.

Samptham sthavam idham abhinava vaakhyam padhya navakam.

Thus ends the prayer of nine stanzas written by Abhinava Guptha.

Bilwa Ashtakam

[Octet to Bilwa]
Translated by P. R. Ramachander

[The leaves of Bilwa (Aegle marmelos), which has multiple leaves, with each leaf consisting of three leaves is very dear to Lord Shiva. Offering this leaf to Lord Shiva pleases him especially on the Shivarathri. There are several stories how people got salvation by offering one Bilwa leaf to Lord Shiva.]

Tridalam trigunakaaram trinethram cha triyayusham,
Trijanma papa samharam Eka bilwam shivarpanam. 1

I offer one leaf of Bilwa to Lord Shiva,
Which has three leaves, Which causes three qualities,
Which are like the three eyes of Shiva,
Which is like the triad of weapons,
And which destroys sins of three births.

Trishakhai bilwapathraischa hyachidrai komalai shubai,
Shiva poojam karishyami, Eka bilwam shivarpanam. 2

I offer one leaf of Bilwa to Lord Shiva,
Which has three shoots, Which do not have holes,
Which are good and pretty,
And worship Lord Shiva.

Aganda bilwa pathrena poojithe nandikeshware,
Shudhyanthi sarva papebhyo, Eka bilwam shivarpanam. 3

I offer one leaf of Bilwa to Lord Shiva,
For if an uncut leaf is offered,
To his steed the god Nandi,
We get cleaned of all our sins.

Salagrama shilamekaam vipranam jatha cha arpayeth,
Soma yagna maha punyam, Eka bilwam shivarpanam. 4

I offer one leaf of Bilwa to Lord Shiva,
For it is equal to, offering a saligrama to a Brahmin,
Or the great blessing got out of performing Soma Yaga,

Dandi koti sahasrani vajapeya sathani cha,
Koti kanya maha danam, Eka bilwam shivarpanam. 5

I offer one leaf of Bilwa to Lord Shiva,
For it is equal to gifting thousand elephants,
Or the performing of hundred fire sacrifices,
Or giving away billions of girls.

Lakshmyasthanutha uthpannam mahadevasya cha priyam,
Bilwa vruksham prayachami, Eka bilwam shivarpanam. 6

I offer one leaf of Bilwa to Lord Shiva,
For it is equal to giving a tree of Bilwa,
Which was born from the chest of Lakshmi,
And which is very dear to the Lord Shiva.

Darshanam bilwa vrukshasya, sparsanam papa nasanam,
Aghora papa samharam, Eka bilwam shivarpanam. 7

I offer one leaf of Bilwa to Lord Shiva,
As seeing and touching of a tree of Bilwa,
Washes away ones sins and also very great sins.

Kasi kshethra nivasam cha kala bhairava darshanam,
Prayaga madhavam drushtwa, Eka bilwam shivarpanam. 8

I offer one leaf of Bilwa to Lord Shiva,
After living in the city of Kasi,
Seeing the Kala Bhairawa,
And also visiting the temple
Of Madhawa in Allahabad.

Moolatho brahma roopaya, madhyatho Vishnu roopini
Agratha shiva roopaya, Eka bilwam shivarpanam 9

I offer one leaf of Bilwa to Lord Shiva,
As Brahma resides at its bottom,
Lord Vishnu lives in its middle,
And Lord Shiva lives in its tip.

Bilwashtakam idham punyaam, padeth shiva sannidhou,
Sarva papa nirmuktha Shiva loka maapnuyath. 10

Reading this holy octet of Bilwa,
In the presence of Lord Shiva,
Would save one from all sins,
And in the end take him to the world of Shiva.

Bilwa Ashtothara Satha Stotram

[Prayer of One Hundred and Eight Bilwa]
Translated by P. R. Ramachander

[Here is a very peculiar and rare prayer addressed to Lord Shiva. It has 108 stanzas, after chanting each we are supposed to offer a leaf of Bilwa at the Head of Lord Shiva. This stotra in Tamil is given at: tamilbrahmins.com. I happened to see it again in Tamil in a compilation of stotras published by Sri Karthik Agency, Madurai. There were lot of differences between both these texts and it was very difficult to guess the correct word in Sanskrit from the Tamil script. I have made a best trial. I request those of you who have the stotra in Deva Nagari script to send it to us.]

1. Tridalam trigunakaram trinethrancha triyayudham,
Trijanam papa samharam, eka bilwam shivarpanam

I offer one leaf of Bilwa to Lord Shiva, Which has three leaves,
Causes three qualities, has three eyes and is like three weapons.

2. Trshakair bilwapathraischa archithrair komala ssubhai,
Thava poojam karishyami, eka bilwam shivarpanam.

I offer one leaf of Bilwa to lord Shiva, which is leaf with three branches,
Which is suitable for worship, pretty and pure and which is offered as worship to you.

3. Sarva trilokya kartharam, Sarva trilokya pavanam,
Sarva trilokya hartharam, eka bilwam shivarpanam.

I offer one leaf of Bilwa to Lord Shiva, who is the lord of three worlds,
Who is the purest in the three worlds and who is the protector of three worlds.

4. Nagadhi raja valayam, Naga haarena bhooshitham,
Naga kundala samyuktham, Eka bilvam Shivarpanam.

I offer one leaf of Bilwa to Lord Shiva, who is surrounded by King of snakes,
Who decorates himself with necklaces of snakes and wears snake ear studs.

5. Aksha mala dharam rudram, Parvathi preethivallabham,
Chandrashekara meesanam, Eka bilvam Shivarpanam.

I offer one leaf of Bilwa to Lord Shiva, who wears a rosary of beads,
Who is the dear consort of Parvathi, who wears the crescent and is the god of North east.

6. Trilochanam, dasa bhujam Durga dehardha dharinam,
Vibhoothyapyarchitham devam, Eka bilvam Shivarpanam.

I offer one leaf of Bilwa to Lord Shiva, who has three eyes and ten hands
Who wears half the body of Durga and is worshipped by sacred ash.

7. Trisoola dharinam devam, Nagabharana sundaram,
Chandrashekaram eesaanam, Eka bilvam Shivarpanam.

I offer one leaf of Bilwa to Lord Shiva, who holds the trident,
Who is pretty with ornaments of serpent, who wears the crescent and is God of north east.

8. Gangadharam ambika natham, phani mandala manditham,
Kalakalam gireesam cha, Eka bilvam Shivarpanam.

I offer one leaf of Bilwa to Lord Shiva, who carries the Ganga,
Who is consort of Parvathi, who wears the snake,
Who is the death of God of death and is the Lord of the Mountain.

9. Sudha spatika sangaasam, kshithi kandam, krupa nidhim,
Sarveswaram sadhaa santham, Eka bilvam Shivarpanam.

I offer one leaf of Bilwa to Lord Shiva, who resembles the pure crystal,
Who destroys during deluge, who is the treasure of mercy,
Who is the God of every one and who is always peaceful.

10. Sachidhananda roopam cha paramananda mayam Shivam,
Vaageswaram, chithakasam, Eka bilvam Shivarpanam.

I offer one leaf of Bilwa to Lord Shiva, who has the form of divine bliss,
Who is full of extreme joy and peaceful, who is the Lord of the word and is the divine sky.

11. Sibhivishtam, sahasraksham dundubhyascha nishanginam,
Hiranya bahum Senaanyam, Eka bilvam Shivarpanam.

I offer one leaf of Bilwa to Lord Shiva, who is regal looking, who has thousand eyes,
Who covers himself with skin of Elephant, who has golden arms and is the chief of the army.

12. Arunam, vamanam tharam Vasthavyam chaiva vasthubham,
Jyeshtam, kanishtam vaisantham, Eka bilvam Shivarpanam.

I offer one leaf of Bilwa to Lord Shiva, who is reddish, short star,
Who is real and the built one, who is elder and the younger and is peaceful.

13. Harikesam, vanaadheesam Uchair gosham sanathanam,
Aghora roopam Kumbham, Eka bilvam Shivarpanam.

I offer one leaf of Bilwa to Lord Shiva, who has a green hair, who is the Lord of jungle,
Who makes sounds of high tone, who is forever, who is the pot shaped Bhairava.

14. Poorvajaavarajam yamyam, sookshma thaskara nayakam,
Neelakandam Jaga anyamcha, Eka bilvam Shivarpanam.

I offer one leaf of Bilwa to Lord Shiva, who is the oldest giver of boons,
Who is the leader of great thieves, who has a blue neck and who is separate from the world.

15. Surasrayam, vishaahaaram varminancha varoodhinam,
Mahasenam Mahaveeram, Eka bilvam Shivarpanam.

I offer one leaf of Bilwa to Lord Shiva, who is the protector of the devas,
Who ate poison, who is an armour against enemies,
Who has the greatest army and is the greatest hero.

16. Kumaram, kusalam Koobhyam vadhanyancha Maharatham,
Dhouryaya varyancha divyancha, Eka bilvam Shivarpanam.

I offer one leaf of Bilwa to Lord Shiva, who is young, who is clever,
Who kills several great heroes and who is the head of all the divine ones.

17. Dasakarnam lalataksham, Pancha vakthram sada shivam,
Asesha papa samharam Shambhum, Eka bilvam Shivarpanam.

I offer one leaf of Bilwa to Lord Shiva, who has 10 ears and eyes and foreheads,
Who is Lord Shiva with ten faces and is the Shambu who completely removes sins.

18. Neelakandam, Jagat vandhyam, dheena nadham, Maheswaram,
Mahapapa haram Shambhum, Eka bilvam Shivarpanam.

I offer one leaf of Bilwa to Lord Shiva. Who is having a blue neck,
Who is saluted by the world, who is Lord of the oppressed,
Who is the greatest God and who is Shambhu eradicating great sins.

19. Choodamanim krathavidhum valayeekrutha Vasukeem,
Kailasanilayam Bheemam, Eka bilvam Shivarpanam.

I offer one leaf of Bilwa to Lord Shiva, who wears the jewel from the killed elephant,
Who is one tied with Vasuki and who is the big one living in Kailasa.

20. Karpura kundha davalam, narakarnava tharakam,
Karunamrutha sindhumcha, Eka bilvam Shivarpanam.

I offer one leaf of Bilwa to Lord Shiva, who is as white as camphor and jasmine flower,
Who is source of help to those who live in hell and is the sea of the nectar of mercy.

21. Mahadevam, Mahathmanam, bhujangadhipa kankanam,
Maha papa haram devam, Eka bilvam Shivarpanam.

I offer one leaf of Bilwa to Lord Shiva, who is the great god, who is a great soul,
Who wears armlet made of the lord of snakes and is the God who removes great sins.

22. Bhoothesam, kanda parasum, vamadevam, pinakinam,
Vame Shakthi daram sreshtam, Eka bilvam Shivarpanam.

I offer one leaf of Bilwa to Lord Shiva, who is the God of Boothas, who cuts with an axe,
Who is Vamadeva, who holds the bow called Pinaka,
And is the great one having the Goddess on his left side.

23. Phaalekshanam, viroopaksham Sri Kandam, bhaktha vathsalam,
Neela lohitham Gadwangam, Eka bilvam Shivarpanam.

I offer one leaf of Bilwa to Lord Shiva, who gives results within a second,
Who has a slanted eye, who has a splendid neck, who is liked by his devotees,
Who is blue as well as coppery red and who uses sword as a weapon.

24. Kailasa vasinam, bheemam, kadoram, Tripuranthakam,
Vrushangam, Vrushabharoodam, Eka bilvam Shivarpanam.

I offer one leaf of Bilwa to Lord Shiva, who lives on Kailasa, who is huge and ferocious,
Who put an end to three cities, who has a powerful body and rides on a bull.

25. Samapriyam, swaramayam, Basmodhoolidha vigraham,
Mrutyunjayam, loka nadham, Eka bilvam Shivarpanam.

I offer one leaf of Bilwa to Lord Shiva, who likes Sama veda and is full of notes.
Whose body covered by ash, who has won over death and chief of the world.

26. Daridrya dukha haranam, ravi chandra analekshanam,
Mrugapanim, Chandra moulim, Eka bilvam Shivarpanam.

I offer one leaf of Bilwa to Lord Shiva, who destroys the sorrow of poverty,
Who has sun, moon and fire as eyes, who holds a deer and has moon as a crest.

27. Sarva loka mayakaram, Sarva lokaika saakshinam,
Nirmalam, Nirgunakaram, Eka bilvam Shivarpanam.

I offer one leaf of Bilwa to Lord Shiva, who pervades in all the worlds,
Who is the witness to the world, who is pure and is without any properties.

28. Sarva thathwathmakam, sambham, sarva Thathwa vidhoorakam,
Sarva Thathwa swaroopancha, Eka bilvam Shivarpanam.

I offer one leaf of Bilwa to Lord Shiva, who is the soul of all principles,
Who is Samba, who is far away from all principles and the form of all principles.

29. Sarva loka gurum, sthanam, Sarva loka vara pradham,
Sarva lokaika nethrancha, Eka bilvam Shivarpanam.

I offer one leaf of Bilwa to Lord Shiva, who is the teacher of all the world,
Who is stable and gives boons to all the world and is the eyes of all the world.

30. Manmathodharanam, saivam, bhavam, bhargam, parathmakam,
Kamalpriya poojyancha, Eka bilvam Shivarpanam.

I offer one leaf of Bilwa to Lord Shiva, who made Manmatha rise up,
Who is peaceful, who is the divine spirit, who is splendorous,
Who is the soul of divine spirit and who is worshipped by Goddess Lakshmi.

31. Thejomayam, Mahabheemam, Umesam, Basmalepanam,
Bhavaroga vinasancha, Eka bilvam Shivarpanam.

I offer one leaf of Bilwa to Lord Shiva, who is glowing in light, who is very gross,

Who is the Lord of Uma, who coats himself with ash and is the destroyer of effect of sins.

32. Swargapavarga phaladham Raghunadha phala pradham,
Naga raja suthaa kantham, Eka bilvam Shivarpanam.

I offer one leaf of Bilwa to Lord Shiva, who grants us heaven as well as salvation,
Who gave success to Lord Rama and who is the consort of the daughter of the serpent.

33. Manjeera pada yugalam, shubha lakshana lakshitham,
Phani raja virajam cha, Eka bilvam Shivarpanam.

I offer one leaf of Bilwa to Lord Shiva, who wears anklets on both his legs,
Who aims at giving good things, and who shines along with shining King of serpents.

34. Niramayam, niradharam, nissangam, nishprapanchakam,
Thejo roopam, Maharoudhram, Eka bilvam Shivarpanam.

I offer one leaf of Bilwa to Lord Shiva, who is without taint or basis,
Who is without passion, has a effulgent form and is extremely angry.

35. Sarva lokaika pitharam, sarva lokaika matharam,
Sarva lokaika nathamcha, Eka bilvam Shivarpanam.

I offer one leaf of Bilwa to Lord Shiva, who is the father of all worlds,
Who is the mother of all worlds and who is the Lord of all worlds.

36. Chithrambaram, nirabhasam, Vrushabeswara vahanam,
Neelagreevam, panchavakthram, Eka bilvam Shivarpanam.

I offer one leaf of Bilwa to Lord Shiva, who wears fancy cloths,
Who does not have fallacious appearance, who rides on the bull,
Who has blue neck and who has five heads.

37. Rathna kanjuka Rathnesam, Rathna kundala manditham,
Navarathna kireedam cha, Eka bilvam Shivarpanam.

I offer one leaf of Bilwa to Lord Shiva, who wears a gem studded cloak,
Who is the Lord of gems, who wears gem studded ear studs and crown made of nine types of gems.

38. Divya rathananguli karna, rathnabhara bhooshitham,
Nanaa rathnam mani mayam, Eka bilvam Shivarpanam.

I offer one leaf of Bilwa to Lord Shiva, who wears divine gem studded ring,
Who wears gem studded ornaments in his ears, who wears several type of gems and is full of gems.

39. Rathnanguleeya vilasad kara saka nakha prabham,
Bhaktha manasa geham cha, Eka bilvam Shivarpanam.

I offer one leaf of Bilwa to Lord Shiva, who has hand shining with gem studded ring,
Whose fingers are shining with their nails and who is in the cave of the mind of his devotees.

40. Vamanga bhaga vilasad Ambika veekshana priyam,
Pundareeka nibheshamcha, Eka bilvam Shivarpanam.

I offer one leaf of Bilwa to Lord Shiva, who likes the glance of the Goddess,
Who is on his left side, who has a serpent with down ward looking eyes.

41. Sampoorna kamadham, soukhyam, Bhaktheshta phala poorakam,
Soubhahyadham, hithakaram, Eka bilvam Shivarpanam.

I offer one leaf of Bilwa to Lord Shiva, who is full of passion, who is pleasant,
Who fulfills the desires of devotees, who gives luck and is very soothing.

42. Aprameya gunadharam, Veda kruth roopa vigraham,
Dharma Adharma pravruthancha, Eka bilvam Shivarpanam.

I offer one leaf of Bilwa to Lord Shiva, who is the basis of limitless good,
Who has a form defined by Vedas and who looks after Dharma as well as its absence.

43. Nanaa Sasthra gunobhedham, Sphuran mangala vigraham,
Vidhya viyodha rahitham, Eka bilvam Shivarpanam.

I offer one leaf of Bilwa to Lord Shiva, who recognizes and classifies different sciences,
Who has a very auspicious look and who does not have others greater than him in knowledge.

44. Gowri vilasa sadanam, jeevam jeeva pithamaham,
Kalpantha bhairavam shubram, Eka bilvam Shivarpanam.

I offer one leaf of Bilwa to Lord Shiva, who makes Goddess Gowri happy,
Who is the soul of Lord Brahma and the pure Bhairava till end of the eons.

45. Sukhadam Sukha nasancha dukhadam Dukha nasanam,
Dukha avadanam Badram cha, Eka bilvam Shivarpanam.

I offer one leaf of Bilwa to Lord Shiva, who leads to happiness,
Who destroys causes of Sorrow as well as sorrow,
Who manages and gives us protection.

46. Sukha roopam, roopa nasam, sarva dharma phala pradam,
Atheendriyam maha mayam, Eka bilvam Shivarpanam.

I offer one leaf of Bilwa to Lord Shiva, who is personification of pleasure,
Who destroys pride, who makes all roads of Dharma effective,
Who is greater than the senses and is the great illusion.

47. Sarva pakshi mrugakaram, Sarva pakshi mrugadhipam,
Sarva paksha mrugadharam, Eka bilvam Shivarpanam.

I offer one leaf of Bilwa to Lord Shiva, who has the form of all birds and animals,
Who is the Lord of all birds and animals and is the support of all birds and animals.

48. Jeevadhyaksham, jeeva vandhyam, Jeeva jevana rakshakam,
Jeeva kruth, jeeva haranam, Eka bilvam Shivarpanam.

I offer one leaf of Bilwa to Lord Shiva, who is the lord of all living beings,
Who is saluted by all living beings, who protects all living beings,
Who creates all living beings and also destroys them all.

49. Viswathmanam, viswa vandhyam, vajrathma vajra hasthakam,
Vajresam, vajra bhoosham cha, Eka bilvam Shivarpanam.

I offer one leaf of Bilwa to Lord Shiva, who is the soul of the universe,
Who is saluted by the universe, who is the soul of the diamond,
Who has Diamond like arms, who is the lord of the diamond and wears them.

50. Ganadhipam, ganadhyakham, pralaya anala nasakam,
Srithendriyam, veera bhadram, Eka bilvam Shivarpanam.

I offer one leaf of Bilwa to Lord Shiva, who is the owner of the Ganas,
Who presides over the Ganas, who destroys using flood and fire.

51. Trayambakancha mrudam soolam, arishta varga nasanam,
Jithendriyam, Veerabhadram, Eka bilvam Shivarpanam.

I offer one leaf of Bilwa to Lord Shiva, who pervades the three worlds,
Who kills by using trident, who destroys groups of disasters,
Who is the one who has one over senses and is the valorous hero.

52. Kundhendhu sankha davalam, bhaga nethra abhijwalam,
Kalagni rudram, sarvajnam, Eka bilvam Shivarpanam.

I offer one leaf of Bilwa to Lord Shiva, who is as white as Jasmine and the moon,
Who shines with lucky eyes, who is angry like the fire at deluge and expert in everything.

53. Khambu greevam Khambhu kandam, dhairyatham, dhairyvardhakam,
Sardhoola, sarmavasanam, Eka bilvam Shivarpanam.

I offer one leaf of Bilwa to Lord Shiva, who has a shell like neck,
Who has a neck like a band, who is courageous, who increases courage,
Who is pre eminent and who dresses himself with hide.

54. Jagat uthpathi hethumcha, Jagat pralaya karinam,
Poornananda swaroopancha, Eka bilvam Shivarpanam.

I offer one leaf of Bilwa to Lord Shiva, who is the cause of creation of the world,
Who is the one who causes deluge and has a form of complete joy.

55. Swarna kesancha mahat thejam, punya Sravana keerthanam,
Brahmanda nayakam, dharam, Eka bilvam Shivarpanam.

I offer one leaf of Bilwa to Lord Shiva, who has gold like hair and great shine,
Who likes to hear songs of devotion, who is the Lord of the universe and one who carries it.

56. Mandhara moola nilyam, Mandhara kusuma priyam,
Vrundharaka Priya tharam, Eka bilvam Shivarpanam.

I offer one leaf of Bilwa to Lord Shiva, who stays below the coral tree,
Who likes the flowers of coral tree and one who likes the garland of Thulasi

57. Mahendriyam, Maha bahum, Viswasa pari poorakam,
Sulabhasulabham labhyam, Eka bilvam Shivarpanam.

I offer one leaf of Bilwa to Lord Shiva, who has great control over senses,
Who has great hands, who fulfills the faith in him and is got easily or with difficulty.

58. Bheejadharam, bheejaroopam, nirbheejam, bheeja vrudhitham,
Paresam, bheeja nasamcha, Eka bilvam Shivarpanam.

I offer one leaf of Bilwa to Lord Shiva, who is the basis for the seeds, who has the form of the seed,
Who does not have birth, who promotes birth, who is lord of the divine and one who destroys lives.

59. Yugakaram, yugadheesam, Yugakruth, yuga nasaka,
Yugesam, yuga nasancha, Eka bilvam Shivarpanam.

I offer one leaf of Bilwa to Lord Shiva, who creates ages of time, who is the lord of ages of time,
Who is the cause of ages of time and who is the lord and destroyer of ages.

60. Durjadim, pingala jadam, jada mandala manditham,
Karpoora gowram Gowreeesam, Eka bilvam Shivarpanam.

I offer one leaf of Bilwa to Lord Shiva, who has a troubling matted lack,
Who has a brown hair, who is surrounded by matted lock,
Who is white like camphor and is the Lord of Goddess Gowri.

61. Suraavaasam, janaavaasam, yogeesam, yoga pungavam,
Yogadham, yogeenaam simham, Eka bilvam Shivarpanam.

I offer one leaf of Bilwa to Lord Shiva, who lives with devas,
Who lives with people, who is the Lord of Yoga,
Who has a gift of yoga and is the lion among Yogis.

62. Uthamanuthamam, thathwam, andhakasura soodhanam,
Bhaktha kalpa dhrumam sthavyam, Eka bilvam Shivarpanam.

I offer one leaf of Bilwa to Lord Shiva, who is the greatest among greats,
Who is the philosophy, who is the killer of Andhakasura,
Who is the wish giving tree to devotees and who is praise worthy.

63. Vichithramalyavasanam, divya chandana charchitham,
Vishnu brahmadhi vandhyam cha, Eka bilvam Shivarpanam.

I offer one leaf of Bilwa to Lord Shiva, who wears a very peculiar garland,
Who coats himself with divine sandal paste and is worshipped by Brahma, Vishnu and others.

64. Kumaram, pitharam devam, sitha chandra kalanidhim,
Brahma shatrum, jagan mithram, Eka bilvam Shivarpanam.

I offer one leaf of Bilwa to Lord Shiva, who is a lad, father and God,
Who wears the crescent, who is the treasure house of arts,
Who is the enemy of Brahma and is the friend of the universe.

65. Lavanyam, madhurakaram, karuna rasa varidhim,
Broovor madhye sahasrarchim, Eka bilvam Shivarpanam.

I offer one leaf of Bilwa to Lord Shiva, who is pretty, who is sweet,
Who is the ocean of the essence of mercy and,
Who has thousand rays in between the eye brows.

66. Jadadharam pavakaksham, rukshesam, bhuvana nayakam,
Kamadham sarvadha gamyam, Eka bilvam Shivarpanam.

I offer one leaf of Bilwa to Lord Shiva, who sports a matted lock,
Who has a shining eyes, who is the lord of hard people,
Who is the Lord of the world, who bestows wishes and goes everywhere.

67. Shivam santham, uma nadham, maha dhyana parayanam,
Jnanapradham, kruthivasam, Eka bilvam Shivarpanam.

I offer one leaf of Bilwa to Lord Shiva, who is peaceful, patient and lord of Uma,
Who is meditated by great ones, who grants wisdom and sits on a animal hide.

68. Vasukyuraga haramcha, lokanugraha karinam,
Jnanapradham kruthidharam, Eka bilvam Shivarpanam.

I offer one leaf of Bilwa to Lord Shiva, who wears the serpent Vasuki as garland,
Who is the cause of blessing people, who grants wisdom and who wears animal hide.

69. Sasanga dharinam bhargam, sarva lokaika sankaram,
Shuddhancha saswatham nithyam, Eka bilvam Shivarpanam.

I offer one leaf of Bilwa to Lord Shiva, who wears the crescent and is radiant,
Who is the Sankara of all the words and who is pure, permanent and is forever.

70. Saranagatha dheenarthi, parithrana parayanam,
Gambheerancha vashatkaram, Eka bilvam Shivarpanam.

I offer one leaf of Bilwa to Lord Shiva, who is kind to those who surrender to him,
Who protects to those who seek,who is serious and who shouts "Vashat".

71. Bhoktharam, Bhojanam, bhojyam, jhetharam jithamanasam,
Karanam, karaanam jishnum, Eka bilvam Shivarpanam.

I offer one leaf of Bilwa to Lord Shiva, who consumes, who is the one that is consumed,
Who is a victor, who has mind full of success, who does, who is the cause and who is the victor.

72. Kshethragnam, kshethrapalancha, prathaika prayojanam,
Vyomakesam, bheemavesham, Eka bilvam Shivarpanam.

I offer one leaf of Bilwa to Lord Shiva, who knows the world, who protects the world,
Who is useful to those who pray, who has sky as his hair and who has a gross form.

73. Bhavajam, tharunobhedham kshobishtam yama nasakam,
Hiranya garbham, hemangam, Eka bilvam Shivarpanam.

I offer one leaf of Bilwa to Lord Shiva, who is born from thought, who is young,
Who cannot be split, who likes to be angry, who killed Yama,
Who has the world within himself and who has golden body.

74. Daksham, chamunda janakam, mokshadham, mokshadayakam,
Hiranyadham, Hema roopancha, Eka bilvam Shivarpanam.

I offer one leaf of Bilwa to Lord Shiva, who punishes, who is the father of Chamunda,
Who is the salvation, who grants salvation, who is gold and who has a golden form.

75. Maha smasana nilayam, prachanna spatika prabham,
Vedaswam, veda roopancha, Eka bilvam Shivarpanam.

I offer one leaf of Bilwa to Lord Shiva, who lives in the great cremation ground,
Who has the concealed glitter of crystal, who leads Vedas and has the form of Vedas.

76. Sthiram swa dharma manapam, brahmanancha asrayam vibhum,
Jagan nivasam prathamam, Eka bilvam Shivarpanam.

I offer one leaf of Bilwa to Lord Shiva, who is stable, who measures his own dharma,
Who is the lord depended by Brahmins, who lives in the universe and who is the first.

77. Rudraksha malabharanam, rudraksha Priya vathsalam,
Rudraksha bhaktha samsthavyam, Eka bilvam Shivarpanam.

I offer one leaf of Bilwa to Lord Shiva, who wears a garland of Rudraksha,
Who is very dear to Rudraksha, and who is sung by his devotees with Rudraksha.

78. Phaneendra vilasad kandam, bhujangabharana priyam,
Dakshadwara vinasancha, Eka bilvam Shivarpanam.

I offer one leaf of Bilwa to Lord Shiva, whose neck is encircled by King of snakes.
Who likes to wear serpent ornaments and who speedily killed Daksha.

79. Nagendra vilasad karnam maheendra valayavrutham,
Muni vandhyam, muni sreshtam, Eka bilvam Shivarpanam.

I offer one leaf of Bilwa to Lord Shiva, whose ear is tuned to the King of snakes,
Who is surrounded by Kings of earth,
Who is saluted by sages and who is the greatest Sage himself.

80. Mrugendra charma vasanam, muneenaam yeka jeevanam,
Sarva devadhi poojyancha, Eka bilvam Shivarpanam.

I offer one leaf of Bilwa to Lord Shiva, who wears the hide of King of animals,
Who is the only life of sages and who is worshipped by all devas.

81. Nidhanesam dhanadheesam, apamruthyu vinasanam,
Linga moorthimalingakhyam, Eka bilvam Shivarpanam.

I offer one leaf of Bilwa to Lord Shiva, who is god of the poor,
Who is the friend of Khubhera (Lord of Riches), who avoids untimely death
Who has the form of Linga and is considered as not to be a Linga.

82. Bhaktha kalyanadham vyastham Veda vedantha samsthutham,
Kalpa kruth kalpa nasancha, Eka bilvam Shivarpanam.

I offer one leaf of Bilwa to Lord Shiva, who does good to his devotees,
Who is busy, who is described by Vedas and Vedanthas,
Who makes ions and who destroys ions.

83. Ghora pathaka dhavagnim, janma karma vivarjitham,
Kapala malabharanam, Eka bilvam Shivarpanam.

I offer one leaf of Bilwa to Lord Shiva, who is the raging fire that burns great sins,
Who takes away the karma caused due to birth and who wears the garland of skulls.

84. Mathanga charma vasanamn, virad roopa vidharakam,
Vishnukraantham ananthancha, Eka bilvam Shivarpanam.

I offer one leaf of Bilwa to Lord Shiva, who wears the hide of an elephant,
Who assumes the supreme form, who surpasses Vishnu and is endless.

85. Yagna karma phaladyaksham, Yagna vigna nasakam,
Yagnesam, yagnaaya bhokthaaram, Eka bilvam Shivarpanam.

I offer one leaf of Bilwa to Lord Shiva, who is the one presiding over fire sacrifices,
Who is the one preventing stoppage of Yagna,* who is the lord of Yagna,
And is the one who uses the results of Yagna.
* Fire sacrifices

86. Kalaatheetham, trikalagnam, dushta nigraha karakam,
Yogi manasa poojyam cha, Eka bilvam Shivarpanam.

I offer one leaf of Bilwa to Lord Shiva, who is beyond time, who is the past, present and future,
Who causes bad people be destroyed and who is worshipped by minds of Yogis.

87. Mahonnatham, Mahakasam, Mahodharam, Maha bhujam,
Mahovakthram, maha vrutham, Eka bilvam Shivarpanam.

I offer one leaf of Bilwa to Lord Shiva, who is greatest, who is the great sky,
Who is the great belly, who is the great hand, who has great face and has a great job.

88. Sunethram sulaladancha sarvam bheema parakramam,
Maheswaram Shivadhamam, Eka bilvam Shivarpanam.

I offer one leaf of Bilwa to Lord Shiva, who has good eyes and good forehead,
Who is everything, who is greatly valorous, who is the great god and who is the Shiva wearing moon.

89. Samastha jagad aadharam, samastha guna parakam,
Sathyam, Sathya gunopetham, Eka bilvam Shivarpanam.

I offer one leaf of Bilwa to Lord Shiva, who is the basis of all the worlds,
Who delivers all good characters, who is the truth and who is endowed with all good qualities.

90. Magha Krishna chaturdasyam, poojarthancha Jagat guro,
Durlabham sarva devaanaam, Eka bilvam Shivarpanam.

I offer one leaf of Bilwa to Lord Shiva, who should be worshipped on fourteenth day of waning moon in month of Magha, (January-February)
Who is the teacher of the universe and who is difficult to get for all devas.

91. Thathrabhi durlabham manye nabho mase indhu vasare,
Prathoshakale poojayam, Eka bilvam Shivarpanam.

I offer one leaf of Bilwa to Lord Shiva, who though difficult to get,
Is easily available on Mondays of Nabha (June-July) month and
During the worship during Pradhosha.

92. Salagrameshu vipraanaam thadaga, satha kopayo.
Kodi kanya maha dhanam, Eka bilvam Shivarpanam.

I offer one leaf of Bilwa to Lord Shiva, which if offered by Brahmins to Saligrama,
In the shore of lake or near hundreds of wells, Gives the result of gifting of crores of brides.

93. Darsanam bilwa vrukshasya, sparsanam papa nasanam,
Aghora papa samharam, Eka bilwam Shivarpanam.

Seeing the bilwa tree and touching it leads to destruction of sins,
And it also destroys great sin and so Offer one leaf of Bilwa to Lord Shiva.

94. Thulasi bilwa Nirgundim Jambheeramalakam thadha,
Aghora papa samharam, Eka bilwam Sivarrpanam.

Offer of ocimum or ocimum or vitis* flowers or lime or Gooseberry,
Leads to the destruction of great sins and so offer one leaf of Bilwa to Lord Shiva,
* Vitis Negundi

95. Aganda bilwapathraischa poojayeth nandikeswaram,
Muchyathe sarva papebhya, Eka Bilwam Shivarpanam.

If with unlimited leaves of Bilwa, if we worship God Nandi,
Then we would escape from all sins and so offer one leaf of Bilwa to Lord Shiva.

96. Salangrutham sadaa vrunde kanya sahasrakam,
Samrajya pruthwi dhanam, yeka bilwam shivarpanam.

Gifting away well decorated group of one thousand girls,
Gifting away of country or land is equivalent to offer of one leaf of Bilwa to lord Shiva.

97. Dasa koti thurangaanaam Aswamedha sahasrakam,
Sa vathsa koti dhenunaam, Eka bilwam Shivarpanam.

Gifting crores of horses or performing thousand Aswamedha sacrifices,
Or gifting crores of cows with their calf is equivalent to offer of one leaf of Bilwa to lord Shiva.

98. Chathur veda sahasrani Bharathathi puranakam,
Samrajya pruthwi dhanam, eka bilwam Shivarpanam.

Reading thousand times all four Vedas or the epic of Bharatha or
Gifting away of country or land is equivalent to offer of one leaf of Bilwa to lord Shiva.

99. Sarva rathnamayam Merum, Kanchanam divya vasthrakam,
Thulabharam sathavartham, eka bilwam Shivarpanam.

Giving weight equivalent to Meru studded with several gems, gold and divine cloths,
One hundred times is equivalent to offer of one leaf of Bilwa to lord Shiva.

100. Kasikshethra nivasancha, kala Bhairava darsanam,
Prayagamadhavam drushtwa, eka bilwam Shivarpanam.

Living in Kasi, Seeing Kalabhirava and seeing Madhava of Prayaga,
is equivalent to offer of one leaf of Bilwa to lord Shiva.

101. Ashtothara satha slokai stora aaradhyai poojayeth sthadha,
Trisandhyam mokshamapnothi, Eka bilwam Shivarpanam.

Using these one hundred and eight verses and worshipping god,
In dusk, noon and dawn would lead to salvation,
And so offer of one leaf of Bilwa to lord Shiva.

102. Dandhi koti saharaanaam, bhoo Hiranya sahasrakam,
Sarva krathu mayam punyam, eka bilwam Shivarpanam.

Giving away one thousand crores of elephants or giving thousands of land and gold,
Always leads to blessings of God and is equivalent to offer of one leaf of Bilwa to lord Shiva.

103. Puthra pouthradhikam bhogam bhukthwa chathraya thepsidham,
Anthyecha Shiva sayujyam, eka bilwam Shivarpanam.

He who offers one leaf of Bilwa to Lord Shiva would get sons and grandsons,
Enjoy all pleasures, realize all three type of wishes and in the attain go before Lord Shiva.

104. Vipra koti sahasranaam, vitha dhanancha yath phalam,
Thath phalam prapnuyath, eksa bilwam Shivarpanam.

He who offers one leaf of Bilwa to Lord Shiva would get that same effect,
As giving away money to thousands of crores of money to Brahmins.

105. Thwa nama keerthanam thathwath, thava padambhujam bhajeth,
Jeevan muktho bhaven nithyam, eka bilwam Shivarpanam.

He who offers one leaf of Bilwa to Lord Shiva would get the result,
Of Singing the names of Shiva and worshipping his lotus like feet,
And he would lead a detached life daily.

106. Aneka dhana phaladham, anantha sukrthadhikam,
Theerthayathakhilam punyam, eka bilwam Shivarpanam.

He who offers one leaf of Bilwa to Lord Shiva would get results .
Of several type of gifts and be endlessly happy and also,
Get the effect of going on pilgrimage all over the world.

107. Twam maam palaya sarvathra pada dhyana krutham thava,
Bhavanam saankaram nithyam, Eka bilwam Shivarpanam.

Oh God please protect me everywhere as I meditate on your feet,
And make my home that of Sankara daily as I am offering one Bilwa to Lord Shiva.

108. Ashtothara satham bilwam yorchithe Linga masthake,
Atharvoktham vadeth yamsa, eka bilwam Shivarpanam.

If one worships the head of the Shiva Linga with one hundred and eight bilwa leaves,
He would be called an expert in Atharva Veda and I am offering one Bilwa toi Lord Shiva.

109. Eka kalam paden nithyam sarva shathru vinasanam,
Dwikalam paden nithyam, Eka bilwam shivarpanam

If this is read daily all your enemies will perish.
If it is read twice, I would be offering one Bilwa to lord Shiva.

110. Trikale paden nithyam mano vaancha phala pradham,
Achirath karya sidhincha, labhate na samasaya.

If this is read thrice all the wishes of mind would be fulfilled,
And without any doubt all actions would meet with success.

111. Eka kalam, dwi kalam vaa tri kalam paden nara,
Lakshmi prapathi shiva vasa, shivena sahamodhathe,

Those men who read it once or twice or thrice,
Would get wealth and live with Shiva, so agrees Lord Shiva.

112. Koti janma krutham papam archanena vinasyathi,
Saptha janma krutham papam sravanena vinasyathi.

Sins done in crores of births would be destroyed if this is used for worship,
Sins done in seven births would be destroyed, even if it is heard.

113. Janmanthra krutham papam sravanena vinasyathi,
Diva Rathri krutham papam darsanena vinasyathi. .

Just be hearing it sins done in previous and present birth would be destroyed.
And the sin done during a night and day would be destroyed by just seeing it.

114. Kshane kshane krutham papam smaranena vinasyathi,
Pusthakam dharayeth dehe ana arogyam bhaya nasanam.

Just by remembering the prayer would destroy sins committed in second after second,
And by just carrying the book ill health and fear would be destroyed.

115. Thryaothachatthara satha slokai sangatitham varam,
Eka bilwarpana stotram ya padethshiva sannidhou,

116. Sa sarva sidhi maapnothi ayur keerthim cha sinthathi,
SArvai sampoojyathe loke shiva loke maheeyathe.

Those who read these one hundred and thirteen slokas before Lord Shiva,
Would get all divine powers and live a full life with fame and he
Would be worshipped by all in this world and would be respected in land of Shiva.

117. Ashtaayam somavare cha pradhosha shiva rathrishu,
Aardhraayaam guru vare cha tridalai bilwa pathrai

118. Ashtothra satham karyam archanam Shiva masthake,
Thena swargamavapnothi Shiva sayujyamaapnuyath.

If one worships with the three segmented Bilwa leaf,
On Ashtami (Eighth phase of moon), Monday, Pradhosha or Shiva rathri.
Or on star Arudhra or Thursday with one hundred and eight leaves on head of Shiva,
He would go to heaven and would be near Lord Shiva.

Ithi Shiva Rahasye, Gowri Narayana Samvadhe,
Bilwashtothra Satham Stotram Sampoornam.

Thus ends the prayer of one hundred and eight bliwa leaves,
Which occurs in the conversation between Lord Vishnu and Parvathi,
Which occurs in Shiva Rahasya.

Chandrasekhara Ashtakam

By Sage Markandeya
Translated by P. R. Ramachander

[Sage Markandeya was saved by Lord Shiva from death at the age of 16 by killing God of death. This stotra is supposed to have been sung by the sage after that.]

Rathna sanu sarasanam, rajathadri srunga nikethanam,
Sinchini krutha pannageswarachyuthahana sayakam,
Kshipra dhagdha pura thrayam thri divalayairabhi vanditham,
Chandra shekaramasraye mama kim karishyathi vai yama. 1

I seek refuge in Him, who has the moon,
Who made the Mountain of jewels in to his bow,
Who resides on the Mountain of silver,
Who made the serpent Vasuki as rope,
Who made Lord Vishnu as arrows,
And quickly destroyed the three cities,
And who is saluted by the three worlds,
And so what can the God of death do to me?

Pancha paada pa pushpa gandhambhuja dwaya shobitham,
Phala lochana jatha pavaka dagdha manmatha vigraham,
Basma digdha kalebharam, bhava nasanam, bhava mavyayam,
Chandra shekaramasraye mama kim karishyathi vai yama. 2

I seek refuge in Him, who has the moon,
Who shines with the pair of his lotus like feet,
Which are worshipped by the scented flowers of five kalpaka trees,
Who burnt the body of God of love,
Using the fire from the eyes on his forehead,
Who applies ash all over his body,
Who destroys the sorrow of life,
And who does not have destruction,
And so what can the God of death do to me?

Matha varana mukhya charma kruthothareeya mahoharam,
Pankajasana padma lochana poojithangri saroruham,
Deva sindhu tharanga seekara siktha jatadharam,
Chandra shekaramasraye mama kim karishyathi vai yama. 3

I seek refuge in Him, who has the moon,
Who is the stealer of minds because of his upper cloth,
Made of the skin of the ferocious elephant,
Who has lotus like feet which are worshipped,
By Lord Brahma and Lord Vishnu,
And who has matted hair drenched by drops,
Of the waves of the holy river Ganga,
And so what can God of death do to me?

Yaksha raja sakham bhagaksha haram bhujanga bhooshanam,
Shila raje suthaa parish krutha charu vama kalebharam,
Kshweda neela galam praswadha dharinam mruga dharinam,
Chandra shekaramasraye mama kim karishyathi vai yama. 4

I seek refuge in Him, who has the moon,
Who is friend of Lord Khubhera,
Who destroyed the eyes of Bhaga,
Who wears serpent as ornament,
Whose left part of the body is decorated,
By the daughter of the King of Mountain,
Whose neck is blue because of the poison,
Who is armed with an axe,
And who carries a deer with Him,
And so what can God of death do to me?

Kundali krutha kundaleeswara kundalam vrusha vahanam,
Naradadhi muneeswara sthutha vaibhavam bhuvaneswaram,
Andhakandhaka masrithamara padapam samananthakam,
Chandra shekaramasraye mama kim karishyathi vai yama. 5

I seek refuge in Him, who has the moon,
Who wears the ear studs made of a curling serpent,
Who is the great one being praised by Narada and other sages,
Who is the Lord of the entire earth,
Who is the killer of Anthakasura.
Who is the wish giving tree to his devotees,
And who is the killer of God of death,
And so what can God of death do to me?

Bheshajam bhava roginamkhilapadamapa harinam,
Daksha yagna vinasanam trigunathmakam trivilochanam,
Bhukthi mukthi phala pradham sakalagha sanga nibharhanam,
Chandra shekaramasraye mama kim karishyathi vai yama. 6

I seek refuge in Him, who has the moon,
Who is the doctor who cures sorrowful life,
Who destroys all sorts of dangers,
Who destroyed the fire sacrifice of Daksha,
Who is personification of three qualities,
Who has three different eyes,
Who bestows devotion and salvation,
And who destroys all types of sins,
And so what can God of death do to me?

Bhaktha vathsala marchitham, nidhim, akshayam, Haridambaram,
Sarva bhoothapathim, Parathparam apreya manuthamam,
Soma varinabhoohuthasana somapanilakha krutheem,
Chandra shekaramasraye mama kim karishyathi vai yama. 7

I seek refuge in Him, who has the moon,
Who is worshipped as darling of devotees,
Who is the treasure which is perennial,
Who clothes Himself with the directions,
Who is the chief of all beings,
Who is beyond the unreachable God,
Who is not understood by any one,
Who is the holiest of every one,
And who is served by moon, water, sun, earth,
Fire, ether, boss and the Wind
And so what can god of death do to me?

Viswa srushti vidhayinam, punareva palana thathparam,
Samharathamapi prapanchamasesha loka nivasinam,
Kredayanthamaharnisam, gana nadha yudha samnvitham,
Chandra shekaramasraye mama kim karishyathi vai yama. 8

I seek refuge in Him, who has the moon,
Who does the creation of the universe,
Who then is interested in its upkeep,
Who at proper time destroys the universe,
Who lives in every being of the universe,
Who is plays day and night with all beings,
Who is the leader of all beings,
And who is like any one of them,
And so what can god of death do to me?

Mruthyu bheetha mrukandu soonu krutha sthavam shiva sannidhou,
Yathra Thathra cha ya padennahi thasya mruthyu bhayam bhaveth,
Poorna mayor aroghitha makhilarthasambadamdhyam,
Chandra Shekara Eva thasya dadadhathi mukthi mayathnatha. 9

He who reads this prayer,
Composed by the son of Mrukandu,
Who was fear struck with death,
In the temple of Lord Shiva,
Will not have fear of death,
He would have full healthy life,
With all grains and all wealth,
And Lord Chandra Shekara,
Would give Him,
Salvation in the end.

Chidambareswara Stotram

[Prayer to Lord of Chidambara]
Translated by P. R. Ramachander

[Lord of the Chidambara temple is Lord Shiva in the dancing pose called Nataraja. It is the holiest Shiva temple of the South India. It is also a Pancha Bhootha Sthala glorifying Shiva in the form of Ether (Sky). The great Shaivite saints have written voluminously about this great temple. Here is a mellifluous stotra praising that "Sea of mercy".]

Krupa samaudram, sumukham, trinethram,
Jadadaharam, Parvathi vama bhagam,
Sada shivam, rudramanantha roopam,
Chidambaresam hrudhi bhavayami. 1

I meditate on that Lord of Chidambaram,
Who is the ocean of mercy,
Who has a pleasant mien,
Who has three eyes,
Who has matted locks,
Who keeps Parvathy on his left side,
Who is ever peaceful,
And who is limitless and angry.

Vachamatheetham phani bhooshanangam,
Ganesa thatham dhanadasya mithram,
Kandarpa nasam, Kamlothpalaksham,
Chidambaresam hrudhi bhavayami. 2

I meditate on that Lord of Chidambaram,
Who is beyond words,
Who wears the serpent as ornament,
Who is the father of Ganesa,
Who is the friend of Kubhera,
Who destroys pride,
And who has eyes like the lotus flower.

Ramesavandhyam rajathadrinatham,
Sri vamadevam bhava dukhanasam,
Rakshakaram rakshasa peedithanam,
Chidambaresam hrudhi bhavayami. 3

I meditate on that Lord of Chidambaram,
Who is worshipped by Lord Vishnu,
Who is the lord of the silver Mountain,
Who judges and awards punishments,
Who destroys the sorrow of the future,
And who protects those troubled by rakshasas.

Devathidevam jagadeka nadam.
Devesa vandyam sasi ganda choodam,
Gowri sametham krutha vigna daksham,
Chidambaresam hrudhi bhavayami. 4

I meditate on that Lord of Chidambaram,
Who is the lord of all devas.
Who is the one lord of the universe,
Who is worshipped by Indra,
Who wears the crescent of the moon,
Who is with goddess Gowri,
And who stopped the yaga of Daksha.

Vedanthavedhyam, Sura vairi vignam,
Shubhapradam bhakthimadantharanam,
Kaalanthakam sri karuna kadaksham,
Chidambaresam hrudhi bhavayami. 5

I meditate on that Lord of Chidambaram,
Who is the ultimate end of Vedas,
Who destroys enemies of devas,
Who blesses with good his devotees,
Who killed the god of death,
And who has a merciful look.

Hemadri chapam trigunathmabhavam,
Guhathmajam vyagrapureesamadhyam,
Smasana vasam, vrusha vaha nadam,
Chidambaresam hrudhi bhavayami. 6

I meditate on that Lord of Chidambaram,
Who made the golden Mountain as his bow,
Who is the soul principle of three qualities,
Who is the father of Lord Subhramanya,
Who is the lord of the town of tiger,
Who lives in cremation ground,
And who rides on a bull.

Adhyantha soonyam tripurarimeesam,
Nandeesa mukhya sthuti vaibhavadyam,
Samastha devai pari poojithamgrim,
Chidambaresam hrudhi bhavayami. 7

I meditate on that Lord of Chidambaram,
Who is nothing from beginning to end,
Who is the god of the enemies of the three cities,
Who is the chief, worshipped by lord Nandi,
And who is again and again worshipped by all devas.

Thameva bhantham, hyanubhoothi sarvam,
Anekaroopam paramarthamekham,
Pinakapanim bhava nasa hethum,
Chidambaresam hrudhi bhavayami. 8

I meditate on that Lord of Chidambaram,
Who is within himself the end,
Who is all that is to happen,
Who has several forms,
Who is the only truth,
Who holds the bow called Pinaka,
And who is the reason for destruction in future.

Visweswaram nithyamananthamadhyam,
Trilochanam chandrakalavathamsam,
Pathim pasoonam hrudhi sannivishtam,
Chidambaresam hrudhi bhavayami. 9

I meditate on that Lord of Chidambaram,
Who is the lord of the universe,
Who is stable from beginning to end,
Who has three eyes,
Who wears the crescent of the moon,
Who lives in the mind of beings as their lord.

Viswadhikam vishnumukhairupasyam,
Trilochanam pancha mukham prasannam,
Umapathim papaharam prasantham,
Chidambaresam hrudhi bhavayami. 10

I meditate on that Lord of Chidambaram,
Who is more than the universe,
Who is present in the face of Vishnu,
Who has three eyes,
Who has five faces which are having a pleasant look,

Who is the lord of Goddess Uma,
And who destroys sins and is ever peaceful.

Karpoora gathram kamaneeya nethram,
Kamasari mithram kamalendu vakthram,
Kandarpa gathram kamalesa mithram,
Chidambaresam hrudhi bhavayami. 11

I meditate on that Lord of Chidambaram,
Whose body shines like burning camphor,
Who has very pretty eyes,
Who is the friend of the enemy of Kamsa,
Who has a lotus and moon like face,
Who has a very strong and zestful body,
And who is the friend of Lord Brahma.

Visalanethram paripoornagathram,
Gowri kalathram haridambaresam,
Kubhera mithram jagatha pavithram,
Chidambaresam hrudhi bhavayami. 12

I meditate on that Lord of Chidambaram,
Who has very broad eyes,
Who has a complete body,
Who is the consort of Gowri,
Who is the god of Lord Vishnu,
Who is the friend of Khubera,
And who makes the world holy.

Kalyana murthim kanakadri chapam,
Kantha samakrantha nijardha deham,
Kapardhinam kamaripum purarim,
Chidambaresam hrudhi bhavayami. 13

I meditate on that Lord of Chidambaram,
Who is the God of good,
Who makes the golden Mountain as his bow,
Who has given and shares his body with his wife,
Who is the God with matted locks,
Who is the enemy of the lord of love,
And who is the destroyer of the cities.

Kalpantha kalahitha chanda nrutham,
Samastha vedantha vacho nigoodam,
Ayugma nethram, girija sahayam,
Chidambaresam hrudhi bhavayami. 14

I meditate on that Lord of Chidambaram,
Who at time of deluge dances the dance of destruction,
Who is not understood by all the philosophies,
Who has odd number of eyes,
And who helps the daughter of the Mountain.

Digambaram,sankha sithalpahasam,
Kapalinam soolinam aprameyam,
Nagathmaja vakthra payoja sooryam,
Chidambaresam hrudhi bhavayami. 15

I meditate on that Lord of Chidambaram,
Who wears the directions as apparel,
Who laughs mildly like a conch,
Who carries a skull,
Who is armed with a trident,
And who is beyond description.

Sadshivam sad purushair anekai,
Sadarchitham samasirassu geetham,
Vaiyagra charmambara mugra meesam,
Chidambaresam hrudhi bhavayami. 16

I meditate on that Lord of Chidambaram,
Who is always peaceful,
Who is always worshipped by many good people,
Who likes the songs of Sama Veda,
And who is the terrible god who wears a tiger hide.

Phala Sruthi

Chidambarasya sthavanam padedhya,
Pradosha kaleshu puman cha dhanya,
Bhogaan asesham anubhooya bhooya,
Sayujyamapyethi chidambarasya.

Benefits of Recitation

That blessed gentleman,
Who reads this prayer of Chidambara,
During the time of Pradosha,
Will enjoy fully all the pleasures of this world,
And in the end attain the presence of the lord of Chidambara.

Chidambhara Ashtakam

[Octet on Lord of Chidambara]
Translated by P. R. Ramachander

[The presiding deity of Chidambaram is Lord Shiva in the dancing pose called as Nataraja. This unusual prayer is addressed to the Linga in Chidambara Temple and is similar to Lingashtakam.]

Brahma mukhamara vanditha Lingam,
Janma jaraa maranathaka Lingam,
Karma nivarana koushala Lingam,
Thanmrudhu pathu Chidambara Lingam. 1

The Linga worshipped by Lord Brahma and other devas,
The Linga which destroys the pain of birth, old age and death,
The Linga which is clever to destroy the results of actions,
The Linga of Chidambaram which protects its devotees.

Kalpaka moola prathishitha Lingam,
Darpaga nasa yudhishtira Lingam,
Kuprakruthi prakaranthaka Lingam,
Thanmrudhu pathu Chidambara Lingam. 2

The Linga which was consecrated below the Kalpaga tree,
The Linga which destroys the pride of those who fight with it,
The Linga which changes bad nature of people,
The Linga of Chidambaram which protects its devotees.

Skanda Ganeswara Kalpitha Lingam,
Kinnara charana gayaka Lingam,
Pannaga bhooshana pavaka Lingam,
Thanmrudhu pathu Chidambara Lingam. 3

The Linga made by Lord Subrahmanya and Ganapathi,
The Linga which is sung by singers Kinnaras, Charanas,
The holy Linga which is ornamented by a snake,
The Linga of Chidambaram which protects its devotees.

Samba sadashiva Sankara Lingam,
Kamya vara pradha komala Lingam,
Samya viheena sumanasa Lingam,
Thanmrudhu pathu Chidambara Lingam. 4

The Linga which is Samba, Shankara and Sadashiva,
The pretty Linga which grants sought after boons,
The incomparable Linga which has a holy mind,
The Linga of Chidambaram which protects its devotees

Kali mala kanana pavaka Lingam,
Salila tharanga vibhooshana Lingam,
Palitha pathanga pradheepaka Lingam,
Thanmrudhu pathu Chidambara Lingam. 5

The Linga which removes the forest like problems of Kali age,
The Linga which wears a river as its ornament,
The Linga which energized the old bird,
The Linga of Chidambaram which protects its devotees

Ashta thanu prathi bhasura Lingam,
Vishtapa nadha vikaswara Lingam,
Sishta janaa vana seelitha Lingam,
Thanmrudhu pathu Chidambara Lingam. 6

The Linga which shines as eight bodies,
The Linga which brings us to the lord of the world,
The Linga which teaches the right path to good people,
The Linga of Chidambaram which protects its devotees

Anthaka mardhana bhandhura Lingam,
Krithitha kama kalebhara Lingam,
Jandhu hrudhi sthitha jeevaka Lingam,
Thanmrudhu pathu Chidambara Lingam. 7

The friendly Linga which killed the god of death,
The Linga which killed the God of love,
The Linga of life which stats in the heart of all beings,
The Linga of Chidambaram which protects its devotees

Pusthadhiya suchi chidambhara Lingam,
Drushtamidham manasanu padanthi,
Ashtaka metha vang manaseeyam,
Ashtathanum prathi yanthi narasthe. 8

The Linga of Chidambara which increases one's fame,
If either seen by one or meditated by the mind,
Or if these words of the octet are read with devotion,
Would lead the men towards lord Shiva.

Daridraya Dahana Shiva Stotram

[Prayer to Shiva to Burn Poverty]
By Sage Vasishta
Translated by P. R. Ramachander

Visweswaraya narakarnava tharanaya,
Karnamruthaya Sasi shekara dharanaya,
Karpoorakanthi dhavalaya jada dharaya,
Daridrya Dukha dahanaya Nama Shivaya. 1

I salute that Shiva, who burns the sorrow of poverty,
Who is the lord of the universe,
Who helps us to cross the sea of hell,
Who is pleasant to the ears,
Who wears the crescent as ornament,
Who is as white as the flame of camphor,
Who wears uncombed and uncut hair.

Gouri priyaya rajaneesa kala dharaya,
Kalanthakaya Bhujagadhipa kankanaya,
Gangadharaya Gaja raja Vimardhanaya,
Daridrya Dukha dahanaya Nama Shivaya. 2

I salute that Shiva who burns the sorrow of poverty,
Who is the darling of Goddess Parvathy,
Who wears the crescent of the lord of night,
Who was the death to the god of death,
Who wears the King of serpents as bangles,
Who carries the Ganga on his head,
And who killed the King of elephants.

Baktha priyaya bhava roga bhayapahaya,
Ugraya durgabhava sagara tharanaya,
Jyothirmayaya guna Nama nruthyakaya,
Daridrya Dukha dahanaya Nama Shivaya. 3

I salute that Shiva who burns the sorrow of poverty,
Who is loved by his devotees,
Who destroys fear of diseases in human life,
Who is fearsome,
Who makes us cross the difficult ocean of life,
Who is personification of light,
And who dances in his good names.

Charmambaraya sava basma vilepanaya,
Phalekshanaya mani kundala mandithaya,
Manjeera pasa yugalaya jada dharaya,
Daridrya Dukha dahanaya Nama Shivaya. 4

I salute that Shiva who burns the sorrow of poverty,
Who wears hide,
Who applies ash of burning corpses,
Who has an eye on his forehead,
Who wears ear studs of precious stones,
Who wears Jingling leg bangles on his legs,
And who wears uncombed and uncut hair.

Panchananaya Phani raja vibhooshanaya,
Hemamsukaya bhuvana thraya mandithaya,
Ananda Bhumi varadaya Thamomayaya,
Daridrya Dukha dahanaya Nama Shivaya. 5

I salute that Shiva who burns the sorrow of poverty,
Who has five faces,
Who wears King of serpents as ornament,
Who wears cloth made of gold,
Who is the ornament for the three worlds,
Who is the giver of boons,
Who is the storehouse of happiness,
And who is personification of darkness.

Gouri vilasabhuvanaya maheswaraya,
Panchananaya saranagatha kalpakaya,
Sarvaya sarvajagatam adhipaya thasmai,
Daridrya Dukha dahanaya Nama Shivaya. 6

I salute that Shiva, who burns the sorrow of poverty,
Who is the world of Gouri's grace,
Who is the greatest God,
Who is like a lion,
Who is the wish giving tree,
To those who seek his protection,
Who is everything,
And who is the King of all worlds.

Bhanupriyaya bhava sagara tharanaya,
Kalanthakaya kamalasana poojithaya,
Nethra thrayaya shubha lakshana lakshithaya,
Daridrya Dukha dahanaya Nama Shivaya. 7

I salute that Shiva who burns the sorrow of poverty,
Who is dear to the Sun God,
Who helps us to cross the ocean of birth,
Who killed the god of death,
Who is worshipped by Lord Brahma,
And who aims at having all good signs.

Ramapriyaya Raghu nada Vara Pradhaya,
Nagapriyaya narakarnava tharanaya,
Punyesu punya barithaya surarchithaya,
Daridrya Dukha dahanaya Nama Shivaya. 8

I salute that Shiva who burns the sorrow of poverty,
Who is dear to Rama,
Who granted boons to Rama,
Who is partial to serpents,
Who destroys the Naraka,
Who is holiest among the holy,
And who is worshipped by Gods.

Phala Sruthi

Vasishtena Krutham stotram,
Sarva sampathkaram param,
Trisandhyam ya padenithyam,
Sa hi swargamavapnyuth.

Benefits of Recitation

This prayer composed by sage Vasishta,
Is one which gives all types of wealth,
And whoever chants it at dawn, noon and dusk,
Would enjoy the pleasures of heaven.

Meenakshi - Sundareswara Ashtapadi

By P. R. Kannan

॥ श्री: ॥

॥ गीतसुन्दरम् ॥

GITASUNDARAM
MEENAKSHI – SUNDARESWARA ASHTAPADI

तञ्जापुरच्छत्रपतिश्रीतुलजामहाराजस्य

आस्थानविद्वच्छिरोमणिभूतस्य

श्रीचोक्कनाथदीक्षितस्य शिष्येण

सदाशिवदीक्षितेन

विरचितम्

Composed by
SADASIVA DIKSHITA
Disciple of Sri Chokkanatha Dikshita
Crest jewel of Asthana Vidvans of
Chatrapati Sri Tulaja Maharaja of
Thanjavur

Introduction

'GITASUNDARAM' is a book of twentyfour Ashtapadis on the lilas of Lord Sundareswara and Devi Meenakshi, composed by the celebrated poet Sri Sadasiva Dikshita, disciple of Sri Chokkanatha Dikshita, who was the chief of Asthana Vidvans in the court of Chatrapathi Tulaja Maharaja of Thanjavur, who reigned from 1765 to 1787 A.D. This work of spontaneous outpourings of bhakti of the venerated author strictly follows the same lines as the famous 'Gita Govindam', a composition of Ashtapadis on Radha-Krishna by Jayadeva.

The Ashtapadis are set to various ragas and talas as indicated. Each Ashtapadi has additional slokas carrying the essence of the Ashtapadi's content and indicating the onward march of the story. Meenakshi and Sundareswara, who are separated, suffer from unbearable pangs of separation. Sundara comes out of the city of Halasyam (Madurai) and dwells

in a grove close to the location where Meenakshi had been staying. Meenakshi's female companion sees Sundara and informs Meenakshi of his presence. The expressions of self-pity, blame and remorse of the divine couple, the messages exchanged between them through the good offices of the companion and the wholesome advice tendered by the companion form the subject matter of a number of Ashtapadis. Sundara then comes to Meenakshi and apologises profusely. After some initial taunting, Meenakshi gives in. Sundara and Meenakshi unite. Gitasundaram, the devotional poem, is thus a unique work of Madhurya bhakti towards Siva and Parvathi and is suffused with sringara rasa, initially expressed as vipralambha, love in separation and ending with sambhoga, love in union.

In bhakti tradition, several types of relationships between Jivatma and Paramatma have been practised. Some of them are vatsalya, the filial love between the parent and the child and the like; sakhya, friendly love; dasya, love of a dutiful servant and his kind master. But the sentiment of Madhurya, the sweet love of nayaka and nayika, the hero and the heroine, is reckoned to be the highest form of bhakti. This is because it implies total self-surrender of the devotee. He is oblivious of his own pleasure and pain and would do anything to keep his beloved happy. It is of no consequence to him even if his loved one is perceived to cause deliberate pain or harm to him. He knows nothing but the happiness of his beloved. Andal and Mira Bai are the finest examples of this form of bhakti in recent times.

Jayadeva in his 'Gita Govindam' adopted the classical sringara rasa, used in dramas to bring out the love of nayaka and nayika in order to expound the special 'Gopibhava' or 'Mahabhava' of Radha towards Krishna and the latter's equal love for Radha. Gita Govindam has always been held not as an amorous love-song depicting ordinary carnality as it appears on the surface. The deeper significance is the ardour of the Jiva to break out of the bonds of samsara and go back to its source, the Godhead. The author has followed the same track in 'GITASUNDARAM' to convey the supreme love shown by Sundareswara and Meenakshi as perfect examples. The vipralambha rasa, love in separation, is used to good effect in most part of the work, culminating in sambhoga rasa, love in union. In the idiom of bhakti in Gitasundaram, Meenakshi can be taken to represent jivatma, Sundareswara the Paramatma and the sakhi, the companion of Meenakshi for the Guru. This is similar to the interpretation, in Sundara Kanda of Ramayanam, of Sita as Jiva, Rama as God and Hanuman as Guru.

The first two Ashtapadis are in praise of Lord Somasundara, especially with reference to his lilas in Madurai (Halasyam). The first seventeen of the famous 64 lilas enacted by the Lord and Devi Meenakshi in order to protect his devotees and establish Dharma have come here for special mention in honour of the Lord. In the third and fourth Ashtapadis, the sakhi extols the

beauties of nature, informs Meenakshi of Sundara's presence in the neighbourhood and breaks into praise of His great qualities. This may be understood to mean the Guru's motivation of the disciple not to give up, but to reach the pinnacle of his quest for the Supreme. The Guru helps the disciple to cover the last stretch when he is really ripe in devotion. Siva's presence in the vicinity is the grace of his ease of access for the pure-hearted. In the fifth and sixth Ashtapadis, Meenakshi's anger is subdued and she also joins her sakhi in eulogizing her lord's glory. This means the surrender of the last vestiges of ego under the guidance of the Guru. The seventh Ashtapadi describes Siva's restlessness and remorse for his earlier anger towards Meenakshi. God's love for Jiva is abundant. He looks forward eagerly to the Jiva rejoining him. The eighth and ninth Ashtapadis see the sakhi informing Siva of Meenakshi's untold misery in separation and her deep and undying love for him. This points to the Guru commending his disciple for the Lord's grace. Siva now asks the sakhi to bring Meenakshi. In the tenth and eleventh Ashtapadis the sakhi conveys Siva's restlessness and atonement very tactfully to Meenakshi. The twelfth Ashtapadi sees the sakhi pleading with Siva again to rescue the lovelorn Meenakshi. The Guru spares no efforts to take the disciple to the state of Godhood. Meenkshi now loses heart on the sakhi not bringing Siva to the common meeting ground as agreed. She bemoans her fate in the thirteenth Ashtapadi. The succeeding fourteenth, fifteenth and sixteenth Ashtapadis describe Meenakshi's suspicion of Siva loving another comely woman and abandoning her and her expressing her deep disappointment to her companion. This is in line with the traditional portrayal of the nayaka-nayika bhava. This portrays the devotee's irresistible urge to break the bond of separation and the simultaneous fear in his mind. In the meantime Siva goes out to meet Meenakshi and prostrates in order to appease her. The seventeenth Ashtapadi sees Meenakshi taunting Siva and asking him to go back to his other lady-love. She refers to Siva's expertise in cheating, 'kaitavakousalam'. In the eighteenth Ashtapadi the sakhi removes her suspicions and affirms the deep and everlasting love of Siva for her. The final preparation of the disciple by the Guru is now nearly complete. In the nineteenth Ashtapadi, Siva coaxes Meenakshi and pleads very endearingly to forget the past and to forgive and join him. This indicates the great compassion that God has for liberating the Jiva, who is struggling in the web of samsara. The twentieth and twentyfirst Ashtapadis see the sakhi making the final appeal to Meenakshi to drop her pride and approach Siva, who has already apologised profusely for his misdemeanour and proclaimed his deep love for her. Meenakshi now approaches Sundara. In the twentysecond Ashtapadi she revels coquettishly in the appreciation of love shown by Sundara. The twentythird and twentyfourth Ashtapadis describe the admiration of Siva for Meemakshi's love and his touching entreaty and their final union.

Gitasundaram is the loving and inspired work of a great devotee and is sure to instill devotion in the mind of the reader and singer towards the lotus feet of Sundareswara and Meenakshi.

P. R. Kannan
Navi Mumbai
July 14, 2014

॥ श्रीः ॥

॥ शिवाभ्यां नमः ॥

॥ गीतसुन्दरम् ॥
GITASUNDARAM

प्रथमः सर्गः Sarga 1

Slokas

श्रीमद्-भोसल-वंश-रत्न-तुलज-क्ष्मापाल-चूडामणे:

कल्याणं कलयतु संततममी लीला-विशेषोज्ज्वलाः ।

कामं हेम-पयोजिनी-परिसरे मध्ये-कदम्ब-द्रुमं

मीनाक्ष्या सह सुन्दरेश्वर-विभोर्-अनङ्ग-नित्योत्सवाः ॥ (१)

May these glorious sports - the eternal festivities of love of Lord Sundareswara enacted with Meenakshi in the Kadamba forest on the banks of the 'Golden Lotus' Pond (in Madurai Temple)- bring auspiciousness and fulfillment to Tulaja Maharaja, the gem in the crest-jewel of the lineage of the Bhosales (of Thanjavur). (1)

त्यागेश-देशिक-निदेश-वशंवदानां-

आजानभक्ति-वश-नीत-सदाशिवानाम् ।

श्रीचोक्कनाथ-मखिनां निखिलेडितानां-

उल्लासयन्तु मम वाचं-अपाङ्ग-लीलाः ॥ (२)

May these love-sports of Sadasiva, worshipped by Sri Chokkanatha Dikshita, who won over Siva with his bhakthi right from birth as guided by Guru Thyagesa, render my speech enjoyable. (2)

भारती-सरस-केलि-मन्दिरं सोमसुन्दर-कथा-धुरन्धरम् ।

श्लाघनीय-सभाव-बन्धुरं लालयन्तु मम गीत-सुन्दरम् ॥ (३)

May the cheerful sporting ground of Saraswathi, the pleasing and adorable beauty of the mighty story of Somasundara, caress my GITASUNDARAM. (3)

प्रथमाष्टपदी । Ashtapadi 1

मालविरागेण गीयते । आदितालः । Raga: Malavi Tala: Adi

मघवति पर्यटति इतरैर्-अनुपरतम् ।

समयसि वृत्र-वधोदित-दुरितम् ।

सोमसुन्दर सुर-सार्वभौम जय मधुराधिपते ॥ (१) (ध्रुवम्)

Victory to the Lord of Madura, Somasundara, the Emperor of Devas; who removed the sin born of killing of Vritra from Devendra, who wandered (from kshetra to kshetra) to get rid of the sin, but could not be got rid of at other places. (1) (Refrain)
(This refers to Lila 1 among the celebrated 64 lilas enacted by Somasundara with Meenakshi at Madurai.)

कृपया परिहरसि ऐरावत-तापम् ।

तापस-रोषारोपित-शापम् ।

सोमसुन्दर गजमुख-जनक जय मधुराधिपते ॥ (२)

Victory to the Lord of Madura, Somasundara, the progenitor of Gajanana; who, out of compassion, removed the misery of Airavatha caused by the curse of the angry sage Durvasa. (2). (This refers to Lila 2 of the Lord at Madurai.)

रचयसि नीप-वने नगरीं-अभिरामाम् ।

कमला-कौतुक-विहरण-सीमाम् ।

सोमसुन्दर विश्वविधायक जय मधुराधिपते ॥ (३)

Victory to the Lord of Madura, Somasundara, the ruler of universe; who erected a very pleasing city in the Kadamba forest; a city, which is the very frontier of the curious wanderings of Lakshmi. (3). (This refers to Lila 3 of the Lord at Madurai.)

मलयध्वज-तनयां कामयसे दयिताम् ।

विकृतोरोज-निमज्जन-मुदिताम् ।

सोमसुन्दर गिरिजावल्लभ जय मधुराधिपते ॥ (४)

Victory to the Lord of Madura, Somasundara, the lover of Girija; who loves the daughter of Malayadhvaja (Pandya) to take as his consort; Meenakshi, who pleased him, who was concerned owing to her abnormal bosom. (Meenakshi had three breasts at birth; the third breast disappeared when she met Siva). (4). (This refers to Lila 4 of the Lord at Madurai.)

सहसाविर्भवसि पाण्ड्य-कुलोद्धरणे ।

श्रीमीनाक्षी-पाणि-ग्रहणे ।

सोमसुन्दर नव-मोहनाङ्ग जय मधुराधिपते ॥ (५)

Victory to the Lord of Madura, Somasundara, who has ever-new captivating limbs; who suddenly manifested for holding the hands of (marrying) Sri Meenakshi, thus raising the Pandya lineage. (5). (This refers to Lila 5 of the Lord at Madurai.)

नियत-पतञ्जलये ललितादृत-भरतम् ।

नृत्यसि शङ्कर नव-रस-भरितम् ।

सोमसुन्दर नित्यानन्द जय मधुराधिपते ॥ (६)

Victory to the Lord of Madura, Somasundara, ever immersed in Bliss; who sportingly enacted Bharatha natya dance, full of the nine Rasas, for the sake of sage Patanjali of great discipline. (6). (This refers to Lila 6 of the Lord at Madurai.)

कुण्डोदर-जठरे अमिताशन-धैर्यम् ।

दिशसि तटाकतयाप्य्-अनिवार्यम् ॥

सोमसुन्दर अद्भुतचरित जय मधुराधिपते ॥ (७)

Victory to the Lord of Madura, Somasundara, whose stories are wonderful; who created the insatiable hunger in the stomach of Kundodara; hunger which could not be appeased even by Tatataka. (7). (Tatataka was the name of Sri Meenakshi given by her parents at the time of her birth). (This refers to Lila 7 of the Lord at Madurai.)

क्षुधितं पालयितुं सृजसि नवान्न-निधिम् ।

वेगवतीमपि-तत्रानवधिम् ।

सोमसुन्दर हालास्येश जय मधुराधिपते ॥ (८)

Victory to the Lord of Madura, Somasundara, the Lord of Halasyam; who created the magnificent food of nine types for appeasing the hunger(of Kundodara); who also brought there the limitless river Vegavathi. (8). (This refers to Lila 8 of the Lord at Madurai.)

Slokas

इन्द्राघं हरते गजेन्द्रं-अवते वन्यां पुरं कुर्वते

कन्यां प्रार्थयते सुमीन-नयना-पाणिग्रहं तन्वते ।

सानन्दं नटते पतञ्जलिकृते कुण्डोदर-क्षुत्-कृते

गर्तान्-नमयान्-नदीं च सृजते शर्वाय तुभ्यं नमः ॥ (४)

Prostrations to you, Siva; who removed the sin of Indra; protected Airavatha; created city in forest; sought (Tataka as) bride; held the hands of (married) Sri Meenakshi; danced with bliss for the sake of Patanjali; caused hunger in Kundodara; created huge hordes of food and river. (4)

योऽसौ काञ्चनमालया वल-रिपोर्-अर्धासनोल्लासिनं

हालास्ये मलयध्वजं करुणया संयोज्य सप्तार्णवीम् ।

स्नातुं योग्य-दशां-अदादपि तयोः सारूप्य-मुक्ति-श्रियं

देव: पाण्ड्य-धुरंधरः स दिशतु श्रेयांसि भूयांसि वः ॥ (५)

May the Pandya Emperor bestow on us pleasures of this world as well as spiritual merits; that Deva, who brought Malayadhwaja, who was pleasantly seated along with Indra (in Swarga), to Halasya (Madurai) and united with Kanchanamala out of compassion; who materialised the seven oceans for them to take bath jointly; who blessed them with the glorious Liberation of Sarupya (form same as Siva). (5). (This refers to Lilas 9 and 10 of the Lord at Madurai.)

द्वितीयाष्टपदी Ashtapadi 2

भैरवीरागेण गीयते। मिश्रछाप् तालः।

Raga: Bhairavi Tala: Misrachapa

कृत-सप्त-सागराकारण जगत्-कारण ।

मकुट-घटित-हिमकरण जय जय पाण्ड्यपते ॥ (१)

Victory to the Pandya Lord (Lord Somasundara), who caused the seven oceans to come (to the Golden Lotus pond at Madurai); who is the original cause of the universe; who has the moon as his crown in his head. (1) (Refrain)

सुरलोक-नीत-मलयध्वज वृषभध्वज ।

हरिणा-लंकृत-कर-सरसिज जय जय पाण्ड्यपते ॥ (२)

Victory to the Pandya Lord, who brought (the dead) Malayadhwaja from the heaven; whose flag is bull; who has his lotus-hand decorated with deer. (2)

जनितो-ग्रपाण्ड्याख्य-नंदन जगदानंदन ।

कृत-तटातका-मनोरञ्जन जय जय पाण्ड्यपते ॥ (३)

Victory to the Pandya Lord, who produced a son named Ugrapandya (form of Lord Subrah-manya); who generates happiness in the universe; who entertained the mind of Tatataka. (3)
(This refers to Lila 11 of the Lord at Madurai.)

वलयाद्य्-आयुध-दान-योजित तनय-भाजित ।

मधुरापुर-साम्राज्य-राजित जय जय पाण्ड्यपते ॥ (४)

Victory to the Pandya Lord, who bestowed on his son Ugrapandya weapons like Chakra; who ruled over the empire of Madura. (4) (This refers to Lila 12 of the Lord at Madurai.)

सुत-शक्ति-ताडित-वारिधे विधि-सारथे ।

अव्याज-भव्य-कृपानिधे जय जय पाण्ड्यपते ॥ (५)

Victory to the Pandya Lord, who blessed his son Ugrapandya to dry up the ocean with the weapon of Sakthi (Vel in Tamil) given by him; who had Brahma as his charioteer (during Tripurasamhara); who is ocean of causeless grace to devotees. (5)
(This refers to Lila 13 of the Lord at Madurai.)

कनकाद्रि-दारण-पण्डित-सूनु-खण्डित ।

वल-रिपु-मौलि-विश्रुत जय जय पाण्ड्यपते ॥ (६)

Victory to the Pandya Lord, who blessed his son Ugrapandya to attack Meru Mountain (the golden mountain) and famously knock off the crown of Indra. (6)
(This refers to Lilas 14 and 15 of the Lord at Madurai.)

निगमान्त-सिद्धान्त-बोधन सुकृत-साधन ।

कृत-नत-जनतानुमोदन जय जय पाण्ड्यपते ॥ (७)

Victory to the Pandya Lord, who taught the principle of Vedanta (to Rishis); who is the motivator for gathering merit; who blesses people who worship him. (7)
(This refers to Lila 16 of the Lord at Madurai.)

नवरत्न-विक्रम-कारक भव-तारक ।

हालास्योदिता-नन्द-कोरक जय जय पाण्ड्यपते ॥ (८)

Victory to the Pandya Lord, who gave away precious stones (for preparing the crown of Pandya king); who enables devotees to cross Samsara (cycle of birth and death); who is the bud of bliss manifest in Halasya. (8) (This refers to Lila 17 of the Lord at Madurai.)

Slokas

देव्याः पदाब्जं-उपलाद्-अवरोप्य हस्ते

संवाहयन्-मकुट-चन्द्र-सुधाभिषिक्तम् ।

क्षन्तव्य-भावि-सकल-प्रणया-पराध

कल्याण-सुन्दर-विभुः कलयेद्-अभीष्टम् ॥ (६)

May Lord Kalyanasundara, who wishing to atone for the fault to be committed by him in future during all quarrels of love with Sri Meenakshi, brought down Devi's lotus-foot from stone and kept in his hand her foot drenched in nectar oozing from the moon in his head, bless us with fulfillment of all desires. (6)

कल्याणोत्सव-कौतुकाद्-उपचितैर्-अङ्गैर्-अनङ्गाधिक-

स्मेरैर्-एधित-हेम-रत्न-रुचिरा-लंकार-शृङ्गारिताम् ।

कान्तस्य्-आगमने विलम्बन-वशात्-कामास्त्र-लक्षीकृतां

साम्राज्ञीं मलयध्वजेन्द्र-तनयां प्राह प्रबुद्धा सखी ॥ (७)

Empress Meenakshi, daughter of king Malayadhwaja, throbbing with the curiosity of the ensuing festivity of love, felt that her decorations with golden and gem-studded ornaments had increased the amorous feelings caused by Manmatha. Her wise female companion spoke to her as follows. (7)

तृतीयाष्टपदी Ashtapadi 3

वसन्तरागेण गीयते । आदितालः ।

Raga: Vasantha Tala: Adi

खेलति काञ्चन-नलिनी-तीरे ।

चन्द्र-शिखामणि-रमरवधू-मणि-समरस-विविध-विहारे ॥ (१) (ध्रुवम्)

The one with moon on his head (Lord Sundareswara) sports on the banks of the golden lotus pond with the best of Deva women in many different pleasurable games. (1) (Refrain)

सरस-कदम्ब-पराग-भरालस-शीतल-सुरभि-समीरे ।

अमृत-तरङ्ग-परम्परयाऽर्पित-शीकर-मौक्तिक-हारे ॥ (२)

The one with moon on his head sports in the gentle cool and fragrant breeze carrying the pollen dust of sweet smelling Kadamba flowers. He sports garland of pearls, which is sprayed continuously with waves of nectar. (2)

दिशि दिशि नियमित-चन्द्र-दिवाकर-मधुमाधव-परिवारे ।

शशिमणि-परिणत-सोपानान्तर-चञ्चल-चारु-चकोरे ॥ (३)

Swarms of honey-bees swirl around in different directions to flowers, blooming and shrivelling of which is determined by Chandra and Surya (like lotus and lily). Beautiful tremulous chakora birds drink on moon-beams, coming down steadily. (3)

मौक्तिक-हंस-मुखादृत-पङ्कज-रजसा कृत-पटवासे ।

मिलित-परस्पर-कुसुमायुध-गतिरति-मन्मथ-कृत-हासे ॥ (४)

White pearl-like swans are covered with pollen dust of lotus flowers, giving the appearance of an enclosure. Manmatha enjoys and smiles at the train of flower-weapons he shoots forth. (4)

मरकत-मेचकपत्र-निरन्तर-संगत-कनक-रथाङ्गे ।

हरिमणि-किरणच्-छुरित-निशाकर-रुचि-घुतिकायित-भृङ्गे ॥ (५)

Emerald green and black leaves on 'Palasa' trees forming a ring, fig tree bends down under the attack of moon-beams navigating through green leaves and branches. (5)

संतत-दर-चलद्-अनिल-समाहृत-सारस-सौरभ-सारे ।

चिन्तामणि-गृह-शिखरोदञ्चित-चन्द्रक-रुचिर-मयुरे ॥ (६)

The gentle breeze constantly spreads the sweet fragrance of flowers. Peacocks dance with the eyes in their stails shining radiantly like the peaks of the Chintamani palace (of Parasakthi). (6)

अधर-सुधाधिक-मधुर-मनोहर-दिव्य-फलागम-रम्ये ।

अधिकृत-कौतुक-सुर-नर-पन्नग-प्रमदा-परिचय-सौम्ये ॥ (७)

Attractive divine fruits (or Agama Sastras) taste sweeter and more charming than the nectar of lips (of the maidens). Beautiful women from clans of Devas, humans and Nagas move about with much charm and desire. (7)

जाति-विहीन-वसन्त-महोदय-समुदित-मधुप-निनादे ।

जात-कुतूहल-नवयुव-कल्पित-हालास्यवासि-विनोदे ॥ (८)

On the arrival of the striking spring season, which cheers all without distinction of classes, honey-bees make pleasing sounds. The residents of Halasya enjoy exuberantly as if they have gained fresh youthfulness. (8)

Slokas

लीला-लोल-दृगञ्चलेषु सरसालापेषु केलीचलद्-

रत्ना-लंकृत-कुण्डल-द्युतिषु च स्मेराधर-स्फूर्तिषु ।

भावैर्-अप्सरसो मुनि-प्रणयिनीः सम्मोहयन्-मोदते

स्वामी सोमकला-वतंस-सुषुमा-कांतो वसन्तोदये ॥ (८)

On arrival of spring, the Lord with crescent on head, very handsome (or consort of beautiful Devi), enchants Apsara women, who distract even sages, with enchanting looks from corners of eye, sweet conversations, shining gem-studded ear-rings quivering in sport and amorous throbbing lips. (8)

अद्योदञ्चित-पञ्चबाण-विशिख-प्रख्यात-पान्थ-व्यथा-

संनद्ध-प्रतिबुद्ध-षट्पद-शुकी-पारावत-प्रस्तुताः ।

श्रीखण्डाचल-शीतलानिल-चलन्-माकन्द-शाखाशिखा-

मन्दान्दोलित-नीड-निर्भर-कुहू-कण्ठस्वरा वासराः ॥ (९)

Travellers (away from their lady love) are feeling miserable due to the overwhelming attack of the five flower arrows (of Manmatha), aggravated by the bees, parrots and pigeons making pleasing sounds. Cuckoos sing tunes from their nests on the edges of the branches of mango tree, which sway gently with the cool breeze coming from sandalwood hills. (9)

एते वेगवती-तरङ्ग-तरल-प्रत्यग्र-पाथोरुहा-

नीतैः शीतल-सौरभैर्-विरहिणो भिन्दन्ति मन्दानिलाः ।

एषा वञ्जुल-मञ्जरी च शिरसा यद्विक्रमं श्लाघते

सोऽयं सून-शरासनो विजयते रन्ता वसन्तश्रियाम् ॥ (१०)

Gentle waves of breeze carry the cool fragrance of fresh lotuses swaying in the waves of river Vegavathi. This cluster of Vanjula blossoms appears to praise with its top (by way of gentle movement) the power of Manmatha (the wielder of flower-arrows), who delightfully wins over the glory of Vasantha. (10)

चूताङ्कुर-प्रथम-चर्वण-गर्वितानां

कोलाहलैर्-मुखरिता वनकोकिलानाम् ।

उद्दीपनेन मदनस्य तटातकयां

वासन्तिकाः सरस-सौरभं-आरभन्ते ॥ (११)

Wild cuckoos sing loudly with zest with the pride of having eaten the first sprouts of mango. All this raise the amour of Tatataka, as the days of spring start to spread sweet fragrance. (11)

सुराङ्गना-कल्पित-कौतुकोत्सव-

प्रपञ्चितानङ्ग-कला-कुतूहलम् ।

उदाहरन्ती घनसार-सुन्दरं

सखी पुनः प्राह तटातकामिति ॥ (१२)

The female companion of Tatataka spoke again to her citing the presence of Somasundara, handsome with musk, among Deva women displaying amorous zest through their delightful acts. (12)

चतुर्थाष्टपदी Ashtapadi 4

कुम्भकाम्भोधिरागः । आदितालः । Raga: Kumbhakambhodhi Tala: Adi

धरति नवं वरवेषं चिरयति तेन कदम्बवने

सखि तव उज्ज्वल-भूषम् । (ध्रुवम्)

O friend, your husband wears ever new beautiful appearance and moves about gently in the Kadamba forest putting on shining ornaments. (Refrain)

चम्पक-सुन्दर-दिव्य-शुभाकृति-कनकाम्बर-शशिधारी ।

मदन-महोत्सव-संभव-संभृत-वरयुवती-मदहारी ॥ (१)

He has beautiful divine auspicious look like the champaka flowers and wears moon of the colour of kanakambara flowers. He takes away the haughtiness of beautiful young women, who exhibit the delights of amour. (1)

सरस-हरिद्रा-लेप-मिषेण सुधांशुधरस्य शुभाङ्गम् ।

विमृशति कापि स्पर्श-सुखालस-लीला-माद्यद्-अपाङ्गम् ॥ (२)

In the guise of smearing the auspicious limbs of Somasundara, having moon on head, with nice kumkum, a maiden ponders on touching him, as he casts side-long glance, craving for pleasure of her touch. (2)

लोक-विलोकन-दोष-निवारक-मृगमद-बिन्दुं-उदारम् ।

एककपोले रचयति काचन नखलेखन-सुकुमारम् ॥ (३)

Another maiden finds that he is handsome after decoration with nail-paint and applies a nice mark of kasturi on one cheek of his for removing drishti-dosha (caused by envy of his beauty) from others. (3)

कामपि शुभिका-लंकरणोद्धृत-बाहुलता-ललिताङ्गीम् ।

स्मर-समयोचितं-अनुनयति श्रित-कोकिल-कलरव-भङ्गीम् ॥ (४)

Somasundara entreats for appropriate time for amorous act with another beautiful maiden, who, with raised hands, looks to embrace him and whose voice overpowers cuckoo in sweetness. (4)

अप्सरसां-उपगानरसैर्-अनुरञ्जित-मङ्गल-गीताम् ।

नयन-विलासैर्-एलाकुञ्जं गमयति सुमशर-भीताम् ॥ (५)

He sends with play of his eyes another maiden to the cardamom plantation; she sings sweetly and her songs are enlivened further by the follow up singing by Apsara women. (5)

कामपि कामकला-परिशीलित-रतिसुख-रचना-लोलाम् ।

लज्जयति प्रिय-सरस-चमत्कृति-सत्कृत-नवनव-लीलाम् ॥ (६)

He shames another maiden, who comes for amorous pleasure after mastering the art of love-making, through ever new sports, marked by dear sweet attraction. (6)

काचिद्-अलक्तक-रेखाचित्रं पदकमले रचयन्ती ।

सूचित-राग-नवोदय-रीतिं स्वयं-अनुसरति नमन्ती ॥ (७)

Another maiden, applying red lac designs on her lotus feet and thus communicating her newfound longing, follows him with head bowed down. (7)

कामपि गुरुकुच-कुम्भ-विजृम्भण-मुदित-मदालस-भावाम् ।

सुखयति हालास्योपवने कृत-कुसुम-धनुर्धर-सेवाम् ॥ (८)

Somasundara pleases another maiden, who is languid with passion and joy, with heaving potlike bosom, in the Halasya garden with amorous acts of Manmatha.

इति श्रीमत्-परमशिवातिवादिमूर्धन्यस्य सदाशिव-दीक्षितस्य कृतिषु

चतुःषष्टि-लीलासंग्रहे गीतसुन्दरे प्रथमः सर्गः ॥

Thus ends Sarga 1 of GITASUNDARAM of the compendium of the 64 Divine Lilas of Lord Sundareswara composed by SADASIVA DIKSHITA, the chief among Sri Paramasiva's eloquent poets.

द्वितीयः सर्गः Sarga 2

Slokas

अमर-वनिता-लास्ये दास्ये महेन्द्रकृते मुदा

विहरति शिवे वन्यावन्यां-अमोघ-विलासिनि ।

प्रणय-विधुता मानाधीना विधाय रहः सखीं

स्मर-शर-परिश्रान्ता कान्ता तदाह तटातका ॥ (१)

While Siva was wandering from forest to forest enjoying unending sports of love with Deva women deputed by Indra, Tatataka, tossed by anger of love and pride and weary of Manmatha's darts, spoke to her female companion in secret. (1)

अपि रजत-गिरीशं प्राप्य जेतुं कराभ्यां

विगलित-शर-चापा तेन कामानुरूपा ।

मधुर-चतुर-मुग्धैः कैरपि प्रेमसारैः

सखि सरस-विलासैर्-अञ्चिता वञ्चितास्मि ॥ (२)

O friend, even if I meet the lord of Kailasa, I get cheated by his unleashing the dart of passion at me and indulging in acts of loving sport, combined with talks of sweet, clever and captivating love. (2)

पञ्चमाष्टपदी Ashtapadi 5

शंकराभरण-रागेण गीयते । मिश्रछाप् तालः । Raga: Sankarabharana Tala: Misrachapa

मां-अनुभवितुं धृत-सुमचापं

वसतीवाग्रे शिव-शुभ-रूपम् ॥ (ध्रुवम्)

The auspicious form of Siva resides nearby holding the bow of flowers in his hand for enjoying me. (Refrain)

तरलित-मौलि-कलाधर-कोरक-कलित-सुधारस-सेकम् ।

मदन-मदालस-लोचन-सूचित-रति-कौशल-परिपाकम् ॥ (१)

Siva has moon on his head, which tosses back and forth and pours out nectar into budding flowers. He communicates his mastery of the art of lovemaking through his languid passionate and amorous eyes. (1)

दरहसित-स्फुरिताधर-दर्शित-वीटी-सोरभसारम् ।

पीत-पराग-विधूसर-केसर-भासुर-कुरव-कहारम् ॥ (२)

When Siva smiles gently with throbbing lips, the fragrance of the betelnut in his mouth wafts in the air. Yellow coloured fragrant pollen dust, emerging from the kuravaka garlands he wears, gives a brilliant look. (2)

काञ्चन-रेखा-त्रय-परिशोभित-तिलकित-रत्न-कलापम् ।

गुरुकुच-मृगमद-मकरी-मुद्रित-कुङ्कुमसार-विलेपम् ॥ (३)

Siva wears gem-studded ornaments including shining mark on forehead of three golden lines (Tripundra). He has the paste of kumkum and kasturi (on his chest) from the large bosom (of women he embraces). (3)

विद्रुम-कोमल-रक्ताङ्गुलि-मुख-नर्तित-रत्न-कुरङ्गम् ।

कर्णोत्तंसित-कुवलय-वासित-लीलापाङ्ग-तरङ्गम् ॥ (४)

He holds deer with gem-studded ornamentation in his hand, dancing on soft red coloured fingers, bedecked with pearl rings. He sports waves of sidelong glance, which extend upto the kuvalaya flowers in the ear-rings. (4)

कर-धृत-पावक-कलित-प्रत्यय-नियताचञ्चल-भावम् ।

प्रतिकल-डमरुक-वादन-साधित-कामकला-रस-भावम् ॥ (५)

Siva holds in his hand Agni, signifying his determined unwavering nature. The reverberating sound from the Damaruka in his hand points to his amorous state. (5)

मञ्जुल-शिञ्जित-मञ्जीरोज्ज्वल-किंचिद्-उदञ्चित-पादम् ।

पदगति-विस्तृत-ताल-झलज्झल-विहितान्धक-तनुभेदम् ॥ (६)

His slightly raised feet shine brilliantly with anklets making pleasing jingling sounds. The musical movement of his feet to the very pleasing tune shows how he caused the death of Andhakasura. (As per Puranas, Siva drew a chakra on earth with his foot. When Andhakasura lifted the chakra of earth, he collapsed and died under its weight.) (6)

मन्दान्दोलित-कुण्डल-विलसित-वितत-फणामणि-भासम् ।

आम्रेडित-भरतागम-फणिति-प्रकटित-मणित-विलासम् ॥ (७)

When Siva's ear-rings gently oscillate, the lustre of gems in the hood of snake (in the ear-ring) spreads. The repetitive movement of limbs in his person expounds the Bharata Sastra of dance, with hoods of snakes on his body shining brightly. (7)

कुसुम-शराहव-कुहना-पण्डित-ताण्डव-मोहन-वेषम् ।

वेगवतीजल-सीकर-शीतल-नवहालास्य-निवेशम् ॥ (८)

He puts on attractive appearance with dance pose, being master of deception in the war of Manmatha. (8)

Slokas

भुवनविजय-रक्षा-चूर्ण-कीर्णानि भूयः

पथिक-वदन-शीतांशू-परागैः परागैः ।

मधुरस-विषधारां-उद्वमन्ति प्रयुङ्क्ते

किसलय-भुजगा-स्त्राण्यन्तरङ्गाण्य्-अनङ्गः ॥ (३)

Manmatha causes pollen dust to cover Siva, resulting in eclipse of the moon on his head. Shower of pollen dust, which is the main instrument of his victory in all worlds, is sweet on the outside, coming from sprouts of flowers, and poisonous like snake on the inside. (3)

कुसुम-विलसन्-मल्ली-वल्ली-निकुञ्ज-ससंभ्रम-

भ्रमर-युवति-श्रेणी-वेणीयुते मणिमण्डपे ।

तरुणिम-लसद्गर्वे शर्वे विहारिणि मां विना

विषम-विशिखाधीनं दीनं मनो न विनोद्यते ॥ (४)

When Siva, being proud of his splendrous youth, wanders in the gem-studded mandapa without me, where a number of young women with hair being encircled by bees are gathered and which is suffused with creepers of Mallika (jasmine) with bright flowers, my pitiable mind, subjugated by the arrows of Manmatha, does not revel. (4)

षष्ठाष्टपदी Ashtapadi 6

कांबोजी-रागेण गीयते । मिश्रछाप् तालः । Raga: Kamboji Tala: Misrachapa

घटय मया सह सखि शशिभूषम् ।

नवनव-भाव-विशेष-मनोहरया धृत-मन्मथ-वेषम् ॥ (ध्रुवम्)

O friend, arrange for my company with Siva, who has moon as ornament and puts on the appearance of Manmatha, exuding captivating ever-new sentiments. (Refrain)

परिणय-मण्डपं-उपगतया दरवलित-दृशा मदयन्तम् ।

रुचिराङ्गुलि-धृत-करतलया नखशिरसा मृदु विलिखन्तम् ॥ (१)

Arrange for Siva to come to me at the marriage hall- Siva with sidelong glance and gentle gait, who draws (designs) softly with nails on his beautiful fingers. (1)

अविरल-वर्षित-मौक्तिकया दरहसितोल्लसद्-अनुमोदम् ।

मणिरणितोज्ज्वल-नूपुरया दृषद्-आरोपित-मृदु-पादम् ॥ (२)

Arrange for my company with Siva, who delights with his gentle smile, causing a dense shower of pearls; who places on the stone my soft foot, shining with gem-studded anklet. (2)

परिचय-संगत-तनु-लतया श्रितगुरुकुच-लिकुचाभोगम् ।

सरस-करग्रह-पुलकितया स्मर-चकितोदयद्-अनुरागम् ॥ (३)

Arrange for my company with Siva. Like the creeper going round the bread-fruit tree, I shall feel horripilation when he clasps my hand charmingly, resulting in waves of amorous love. (3)

केलिगृहं निशि भाजितया रतिसुख-रचने रसयन्तम् ।

करयुग-पिहित-पयोधरया मणिकाञ्चीं विश्लथयन्तम् ॥ (४)

Arrange for my company with Siva, who reaches the playhouse in the night, preparing for romantic acts of pleasure; who covers my bosom with his twin hands, loosening my gem-studded girdle (round the waist). (4)

नयन-निवारित-साहसया नख-विकसि-सुकलाजालम् ।

अमित-मदन-मद-परवशया दृढ-परिरम्भण-बहुलीलम् ॥ (५)

Arrange for my company with Siva, who, with rashness expressing through his eyes, produces expanded arts with his nails, embracing firmly with limitless passion and engaging in much sport. (5)

सुरत-सुखालस-लोचनया कृत-मधुराधर-रसपानम् ।

खिन्न-कपोल-कुचस्थलया नव-निधुवन-कुतुक-विधानम् ॥ (६)

Arrange for my company with Siva, who, with passionate eyes, drinks the sweet nectar of my lips. With perspiring cheeks on the bosom area, he engages in new and pleasurable sport. (6)

विलुलित-कुन्तल-कुण्डलया कर-लालित-कुच-कलशान्तम् ।

विलसित-वीरायित-कलया दर-मुकुलित-सरस-दृगन्तम् ॥ (७)

Arrange for my company with Siva, who shakes my potlike bosom with the moving tuft of my hair; who, being adept in romance, casts gently budding sidelong glance. (7)

उपरत-कलरव-कूजितया चिर-परिचित-हृदयं-उदारम् ।

श्रमजल-बिन्दु-परिष्कृतया स्मृत-हालास्य-वन-विहारम् ॥ (८)

Arrange for my company with Siva, with a large heart, who wanders in the Halasya forest, reminded of his amorous sport by the perspiration on his body, after the cuckoo has ceased singing. (8)

Slokas

आयान्त्या कनकाब्जिनी पथि मया साकूतं-आलोकिते

देवे निर्जर-कामिनी-परिषदि प्रत्यग्र-लीला-रसम् ।

सद्यः स्विद्यद्-उरःस्थलं सचकित-व्यापरितार्धेक्षणं

सव्याज-स्मयमान-वक्त्र-कमलं वैलक्ष्यं-आलक्ष्यते ॥ (५)

I noticed Siva coming on the path beside the golden lotus pond. He had a perspiring chest region and half-open eyes full of wonder and lotus face with cunning smile. His abnormal appearance shows the fresh sports in which he had engaged in the company of Deva women. (5)

उद्यद्-वेगवतीतरङ्ग-निकर-व्यक्तानुपूर्व्या स्पृशन्-

रोमाञ्चं जनयन्-कदम्ब-मुकुलोल्लासोपलम्भ-क्रमात् ।

भृङ्गी-कोक-कपोत-कोकिल-रवैर्-आशान्तरं पूरयन्-

बन्धुर्-गन्धवहस्तनंधय इह प्रत्यङगं-आलिङ्गति ॥ (६)

The fragrant infant breeze, my well-wisher, embraces me on my every limb – the breeze which comes touching the waves of river Vegavathi rising successively; creating horripilation; noticing the budding of kadamba flowers; with the sound of bees, geese, doves and cuckoos filling all directions. (6)

प्रान्त-भ्रान्त-दृगन्त-लील-मुदित-भ्रू-वल्लरी-चापलं

चिन्ता-निश्चल-कर्णपूरं-असम-प्रश्नोत्तर-प्रक्रियम् ।

आकल्यानति-कौतुकं सुरवधू-बिब्वोक-जात-स्पृहं

भावैः कैरपि शंकरः प्रतिलतागेहं परिक्रामति ॥ (७)

Tossed about with various emotions, Siva wanders around every creeper-house; with eye-lashes quivering creeper-like, happy with the sidelong passionate glance of the eyes; the ear-rings not shaking as a sign of worry; endless questions and answers rocking the mind; craving with curiosity arising from the amorous gestures of the Deva women. (7)

स्मरोपदेश-स्मृत-भाव-बन्धां

तटातकां वेगवती-तटेषु ।

अन्विष्य रथ्यासु लता-गृहेषु

रसालमूलं गिरिशः सिषेवे ॥ (८)

Siva, reminded of his closeness with Tatataka by the teachings of Manmatha, started searching for her in paths and creeper-houses and reached the foot of mango tree. (8)

सप्तमाष्टपदी Ashtapadi 7

भूपाल-रागेण गीयते । मिश्रछाप् तालः । Raga: Bhupala Tala: Misrachapa

शिव शिव वसन्त-समये साधुना विरहेण । (ध्रुवम्)

O Siva, Siva, what a separation in this spring season. (Refrain)

तां-अवाप्य विनोदयामि कदा मनो मदनेन ।

तापकारितयाभियातिरिवाद्य यो मम तेन ॥ (१)

When will my mind, tormented by Manmatha as if he were a foe, delight in her company now. (1)

तां-अभिन्न-तनुं बिभेम्य्-अधुना हृदि प्रणिधातुम् ।

जन्मभूमि-गतां स्मरो बहु बाधयेन्-मदहेतुम् ॥ (२)

I dread to contemplate her, whose body is non-different from mine, in my heart now; Manmatha will torment me through her, the source of intoxication, once she reaches the place of her birth (i.e. my heart). (2)

भावचित्र-विलेखने कलये कथं कर-पल्लवम् ।

तत्कला अपि मानिनीव न सागसो विषया ध्रुवम् ॥ (३)

How will I imagine her tender blossom-like hand, making passionate drawings; because she will refrain from employing that art out of conceit, pretending it to be an offence. (3)

तां वियोग-कृशां विधाय वृथा यदाचरितं मया ।

तत्फलानि विवृण्वते किमु कोकिला मदसूयया ॥ (४)

My vain behaviour, leaving her emaciated out of pain of separation – Is the female cuckoo punishing me with its evil consequences out of indignation. (4)

कोप-रक्त-दृशेव कोक-नदेन वेगवती-क्षते ।

कीर्ण-शीकरं-उद्यतोर्मिकरेण कुप्यति मत्कृते ॥ (५)

The red lotus in the Vegavathi river keeps splashing violent water sprays as if eyeing me with anger. (5)

किं करोमि कथं वदामि भजामि कं मदनादृते ।

जीविता-वधिर्-आनतिर्-मुहुर्-अङ्गजाय धनुष्मते ॥ (६)

Tormented by Manmatha, what shall I do; how shall I speak; whom shall I adore. As long as I live I am forced to bow frequently to Manmatha, the holder of bow, in reverence. (6)

हन्त कृन्तति चिन्तया तनुं-आत्मभूरिव मानसम् ।

तां-उपेत्य कृत-व्यथां-अभिनेतुं-एनं-अनागसम् ॥ (७)

This Manmatha torments my mind as well as my body with anxiety as to how to demonstrate to her this innocent, troubled mind. (7)

तां-अहं प्रतिपद्य सत्वरं-आत्त-रम्य-विलासिनीम् ।

रञ्जयामि कदा रतौ हालास्य-सौध-निवासिनीम् ॥ (८)

When am I going to reach her, the attractive and playful damsel and delight her in the abode at Halasya in amorous play? (8)

Slokas

तवविमतं-अपास्तं वह्निनेत्रं निटाले

सपदि दहति चेन्-मां मन्मथ त्वच्-छराग्निः ।

अपहृत-निजरेखे वंशरत्ना-पराधिन्-

अहह हिम-मयूखो दुःसहं किं न कुर्यात् ॥ (८)

O Manmatha, if the fire of your arrows burns me, whose eye of fire in the forehead, which is your foe, has been subjugated by it, then what will the moon not do - the moon, whose fullness has been depleted owing to misdemeanour with his own wives. (8)

पुरा सारंगाक्ष्या विविध-रस-भावैर्-उपचितो

वियोग्-एर्ष्या-क्रोधात्-सपदि मदनो मां व्यथयतु ।

कठोर-श्रीर्-अन्तर्-दहन-तुहिनासार-तरला

दशायां-अस्यां मे बत मुकुट-भूषापि विमता ॥ (९)

Let Manmatha, who was adored in earlier times with passionate eyes with different pleasing emotions, torment me now with jealousy and anger of separation. But the moon, the decorative crown on my head, has also become my foe in my present condition- the moon with waves of nectarine coolness outside, but hard, poisonous and hot inside. (9)

बाणैस्ते मधु-संस्कृतैर्-अविरही वध्यः कथं स्याद्-अतः

स्वान्तं प्राप्य मनाग्-अनार्य चलयन्-धत्से दशां-ईदृशीम् ।

श्रीचेतोभव भावय त्रिजगतां सम्मोहकं त्वां विना

देहार्ध-प्रतिपन्न-मूर्तिमपि तां को वा वियोक्ता मया ॥ (१०)

O evil Manmatha, who is not separated from your beloved; how are you going into my inner mind and killing it with honey-soaked arrows, leading me to this state? You be well-disposed to her, who is separated from me, though attained to half the body of mine. Who other than you, the mesmeriser of the three worlds, can do this. (10)

दृश्यं सर्वमपि प्रिये तव वपुः श्राव्यं वचस्-तावकं

स्पृश्यं त्वत्कुच-कुंभ-युग्ममपि च घ्रातव्यं-आस्यं तव ।

आस्वाद्यं च तवाधरा-मृतमपि ध्येयं त्वद्-आलिङ्गनं

सर्वं त्वन्-मयमेव को नु विरहः का वा नियोग-व्यथा ॥ (११)

O beloved, whatever I see is your form; whatever I hear is your speech; whatever I touch is the pair of your pot-like breasts; whatever I smell is your mouth; whatever I taste is the nectar of your lips; whatever I meditate on is your embrace; everything is all you. What is the separation or what is the trouble of union? (11)

अम्भोरुहं वदनं-उत्पलं-ईक्षणं च

चूत-प्रवालं-अधरं लिकुचावुरोजौ ।

चाम्पेयदाम वपुर्-आदधती वनश्रीर्-

एषा तनोति कुतुकानि तटातकेव ॥ (१२)

Her face lotus- like; her eyes blue lotus- like; her lips mango sprout-like; her breasts likucha-like (bread-fruit-like); her garland of champaka flowers; this splendid grove bears wonders like Tatataka.

आमोदैर्-मधुमेदुरैर्-अलिकुलैर्-आरब्ध-चारु-स्वनैः

सोत्कण्ठैः कलकण्ठ-कण्ठ-रणितैः शीतैश्च वाताङ्कुरैः ।

नीतो हन्त वनाद्-वनान्तरं-असौ दृष्ट्वा च तत्रोत्तरं

हालास्यं नवरत्न-सौधं-अगमद्-बालेन्दु-चूडामणिः ॥ (१३)

O, Siva, the bearer of crest-jewel of crescent, was led from one grove to another by honey-filled scents, sweet hummings of groups of bees, the enthusiastic singing of cuckoos and cool gentle waves of breeze. He then saw Halasyam on the northern side and entered the mansion studded with the nine precious gems. (13)

मधुरा-नगरोपान्त-रत्न-सौध-विहारिणम् ।

जगाद मीननयना-सखी कर्पूर-सुन्दरम् ॥ (१४)

The companion of Meenakshi approached Siva, the handsome camphor-like white one, who was moving about in the gem-studded mansion on the outskirts of the city of Madurai. (14)

अष्टमाष्टपदी Ashtapadi 8

सोराष्ट्र-रागेण गीयते । मिश्रछाप् तालः । Raga: Sourashtra Tala: Misrachapa

राजसुता रतिरूपा शिव

चन्दन-मलय-समीर-सुधाकर-विरचित-शतगुण-तापा । (ध्रुवम्)

O Siva, the princess, beautiful like Rati, experiences a hundred times intense suffering on account of the sandal-laden breeze from the Malaya mountains and the moon. (Refrain)

पश्यति न किमपि दृश्यं-उदास्ते विशति विषादं-अवार्यम् ।

शंकर तावक-विरह-विचारे चञ्चति मुञ्चति धैर्यम् ॥ (१)

O Sankara, the princess sees nothing; she is indifferent and enters into a state of high sorrow; she moves about, contemplating all the while separation from you; she loses courage. (1)

कनक-सरोज-रजोभर-धूसरमपि तनयाकृत-हंसम् ।

भसित-तिरोहित-पावकमिव संस्पृश्य क्षिपति नतांसम् ॥ (२)

The princess drops the swan shining with the dust of the golden lotus (in the pond) like concealed fire. (2)

फाल-विलोचन फणिपति-कङ्कण खण्डित-चन्द्र-ललाम ।

अनल-शरीर किरात-वरेति च जपति सदा तव नाम ॥ (३)

The princess always chants your names- one with third eye in the forehead, one with bracelet of Sesha the serpent head, one with crescent on the head, one with body of fire (the reference is to Arunachala), the best of hunters (the reference is to Siva's appearanace as hunter in front of Arjuna). (3)

नवघनसारै रुचिर-शरीरं रचयति मृगमद-कण्ठम् ।

निज-शशिकलया कलित-वतंसं श्लिष्यति लसद्-उपकण्ठम् ॥ (४)

The princess applies camphor on her beautiful body and musk on her neck. The crescent on her head adds lustre and appears to make her neck area attractive. (4)

ध्यायति किञ्चन विलिखति किञ्चन कुप्यति जनं-उपयान्तम् ।

तुष्यति विजने क्षणमपि शुष्यति स्मृतं-अनपेक्ष्य भवन्तम् ॥ (५)

The princess thinks deeply sometimes; scribbles sometimes; gets angry with those who come to her; when none is around she is happy; she sometimes tries to overcome thoughts of you, causing grief. (5)

क्षणमिव मरकत-गृहं-अधिशेते क्षणमिव नलिनी-पत्रम् ।

क्षणमपि कदलीवेदीभागं पारद-तरल-चरित्रम् ॥ (६)

The princess sometimes lies down for a while in the emerald cottage; sometimes she fiddles with lotus leaves or the banana tree stem; her conduct is quicksilver-like. (6)

काम-शरानल-कवचितमपि निज-जीव-कुसुम-मृदु-बन्धम् ।

ध्यानरसेन मुहुः परिरक्षति शंकर भवद्-अनुबन्धम् ॥ (७)

O Sankara, the princess, though encompassed by the fire of Manmatha, maintains her inner soft flower-like nature; she protects her bond with you by frequent and passionate thoughts of you. (7)

अलस-विलोचनं-अङ्कुरित-स्मितं-अनितर-परिचित-दास्यम् ।

अमित-कुतूहलमिह वाञ्छति तव हालास्येश रहस्यम् ॥ (८)

O Lord of Halasya, the princess wishes for swooning eyes and sprouting smile indicating surrender with unlimited delight here in secret. (8)

इति श्रीमत्-परमशिवातिवादिमूर्धन्यस्य सदाशिव-दीक्षितस्य कृतिषु

चतुःषष्टि-लीलासंग्रहे गीतसुन्दरे द्वितीयः सर्गः ॥

Thus ends Sarga 2 of GITASUNDARAM of the compendium of the 64 Divine Lilas of Lord Sundareswara composed by SADASIVA DIKSHITA, the chief among Sri Paramasiva's eloquent poets.

तृतीयः सर्गः Sarga Three

Slokas

दृष्टिं वस्तुषु न प्रचोदयति सा दृष्टानि नापेक्षते

सापेक्षाणि न चाददाति न तथा धत्ते गृहीतान्यपि ।

सुप्तेव प्रतिबोधितेव विमतेवाप्तेव भीतेव च

प्रत्यत्पन्न-बलेव ते विरहिणी प्रत्याशया प्राणिति ॥ (१)

Meenakshi, being separated from you,does not direct her look at objects; does not wish for objects looked at; does not pick up objects desired; does not keep objects picked up. She is at times sleepy; at times awake; stupid; overcome by fear; she keeps herself alive with self-induced strength with hope of meeting you. (1)

चित्रे त्वां चिर-निर्मितं पुनरपि द्रष्टुं न शक्नोति सा

कन्दर्प्-आकृति-शङ्कया शशिभयान्-नादर्शं-आलोकते ।

किं वक्ष्ये विरहे तव प्रमथिता निर्वेग-शङ्का-शतैर्-

अङ्गानामपि सौरभैर्-अपकृतिं जानाति मीनेक्षणा ॥ (२)

Meenakshi is unable to look at your picture, though it has been with her for a long time; she does not look in the mirror, suspecting to see Manmatha or owing to fear of the moon. What to say! Tortured by hundreds of streaming suspicions in separation from you, she finds perfume on her limbs hurtful. 92)

नवमाष्टपदी Ashtapadi 9

देशाक्षिरागेण गीयते । मिश्रछाप् तालः । Raga: Desakshi Tala: Misrachap

अम्बिका जगदम्बिका

जगतां-अधिनायिका ॥ ध्रुवम्)

Ambika, the mother of the universe, the mistress of the worlds. (Refrain)

शरद्-अमृत-किरण-शुभ्रं-उदारम् ।

विरहोचितमिव वहति शरीरम् ॥ (१)

Ambika carries her body, white like the nectarine rays of the moon, fit for her condition of separation. (1)

शिरसि करोति सुधाकर-कलिकाम् ।

सुमशर-चीटीमिव भय-जनिकाम् ॥ (२)

Ambika considers the crescent moon on her head as if it were the terrible sharp edge of the flower arrow of Manmatha. (2)

रविकिरणारुणमपि च कपर्दम् ।

व्रतमिव विदधात्यलकविमर्दम् ॥ (३)

Ambika has her matted hair of red colour like the Sun at dawn, as if in observance of a vow, with the hair falling on her eyebrows. (3)

कर-विवलित-चन्द्रकला-घुटिका ।

जपति किमपि तव सुखसंघतटिका ॥ (४)

Ambika, with her arms round her crescent shaped ankles, mutters something, imagining the pleasure of your company. (4)

करधृत-पुस्तकं-एति समोदम् ।

सरस-कवितया कमपि विनोदम् ॥ (५)

Ambika holds with pleasure in her hand some book of juicy enchanting poetry. (6)

हिमकिरणोपल-तनुरिव शशिना ।

भवता किरतु सुधा-रस-मधुना ॥ (६)

Ambika's body has been rendered into moonstone as it were by the moon. You may now provide her with sweet nectar. (6)

अलमिह मन्मथ-विक्रम-विधिना ।

परं-उपयाहि पुरेति सुवचना ॥ (७)

The sweet-tongued Ambika says: Enough now with the play of the valour of Manmatha. Now reach the city. (7)

मनसि वचस्यपि वपुषि वसन्तम् ।

प्रथयति हालास्येश भवन्तम् ॥ (८)

O Lord of Halasya, Ambika ponders over you, who live in her mind, words and body. (8)

Slokas

विमोहितां विस्मृत-बाल-लीलां

वियोग-दीनां-अमृतांशु-मौले ।

संजीवय त्वं सरसाङ्ग-सङ्गाद्-

अनङ्गदेवे शपथोऽन्यथा ते ॥ (३)

O Siva with crescent on head, through passionate advances you enliven Ambika, who is in swoon, has forgotten sports of youth and is in pitiable condition owing to separation. I swear on Manmatha or on you otherwise. (3)

व्याप्ता शीतकर-त्विषेव तरला तस्यास्-तनुः पाण्डरा

संक्रान्तं स्मर-कार्मुकैरिव मुखं कर्णान्त-मुग्धेक्षणम् ।

हृत्वा धैर्यं-उपागतो बहिरिव श्वासानिलो वेगतश्-

चैतन्यं त्वयि गूहितं विषधरे नाद्यापहर्तुं क्षमः ॥ (४)

Ambika is tremulous as if possessed by moon-rays; her body has turned white; her face appears as if attacked by Manmatha's arrows; eyes spreading upto ears in infatuation; her heavy waves of breath are like serpent's; she is unable to hide her love for you. (4)

अपि वपुषि समर्पितार्धभागा

तव पुरभाग-निगूहनोत्सुका या ।

परुष-विरहिणी कथं नु सैव

ज्वलद-समेषु-शरानलं सहेत ॥ (५)

Ambika, who shares half your body, desires to embrace you from the front. In cruel separation from you, how can she bear the fire of the flaming arrows of Manmatha. (5)

इह मणि-सदने वसामि तस्या

झटिति समानयने सखि त्वरेथाः ।

इति शिव-वचसा क्षणाद्-उपेता

तरल-दृशं पुनराह तां वयस्या ॥ (६)

Siva said now to Ambika's companion: o friend, make haste in bringing her here to this gem-studded abode, where I stay. Ambika's companion instantly came and spoke to her, who had unsteady eyes.

दशमाष्टपदी Ashtapadi 10

आनन्दभैरवी रागेण गीयते । आदितालः । Raga: Anandabhairavi Tala: Adi

गिरिजाते पुर-वैरी

मज्जति विपुल-विषादे । (ध्रुवम्)

O daughter of Himavan, Siva, the enemy of Tripuras, is immersed in intense grief. (Refrain)

गरमिव नवघनसारं गणयति चकितेन ।

रविमिव रजनीकरं प्रणमति बहु विनयेन ॥ (१)

Siva treats fresh camphor with shock as if it were poison. (1)

रिपुमिव निज-हित-लोकं कलयति करुणेन ।

गिरिमिव मृगशावकं विचरति चिर-चलितेन ॥ (२)

Siva looks at well-meaning friends as enemies; he is so confused that after looking for long at a fawn, he thinks it is a rat. (2)

वनमिव मणि-गृह-जातं प्रथयति श्वसितेषु ।

मणिमिव कर-चालितं विचरति त्वां विपिनेषु ॥ (३)

Siva is having trouble breathing in the gem-studded abode as if it were forest. He seeks you in forests as if looking for gems with a sieve in hand. (3)

शुचिमिव किसलय-जालं शमयति सलिलेन ।

शठमिव मलयानिलं प्रशपति सह शपथेन ॥ (४)

Siva pours water on tender sprouts as if quenching fire. He curses with swear-words the breeze from Malaya mountain as if it were the villain. (4)

अधिवपुर्-उदयति तापे त्यजति चन्द्र-ललाम ।

निनदति वन-मधुपे श्लथयति धृत-सुमदाम ॥ (५)

In grief arising in his mind, Siva takes off the moon from his head. He hums with wild bees and crushes the garland he is wearing. (5)

विलसति धुरि हालास्ये नयनसुखं-उपैति ।

स्फुरति विरह-रहस्ये सीदति रुजं-उपयाति ॥ (६)

While Siva engages himself in his work in Halasya, he trembles and grieves in secret in separation and becomes sick. (6)

Slokas

दत्ता जीव-कला रति-प्रणयिने यत्र त्वया मुग्धया

तस्मिन्-नीप-पराग-पाटलतरे माणिक्य-सिंहासने ।

पश्यन्-उत्सुकं-अन्तरान्तरचलन्-नेत्राञ्चलैस्-त्वामिव

स्वामी तावक-यावकारुण-दरस्मेराधरं ध्यायति ॥ (७)

Lord Siva, seated in ruby-studded throne at the place, where you had delightfully enlivened him during amorous love and where the pollen dust of Kadamba and Patala flowers has settled, keeps looking for you from the

extreme corners of his eyes and contemplates on your lips, red in colour and showing gentle smile. (7)

एकादशाष्टपदी Ashtapadi 11

केदारगौलरागेण गीयते । आदितालः । Raga: Kedaragoula Tala: Adi

नीप-वनान्ते मधुरोपान्ते निवसति राज-किरीटी ।

चतुरे तादृश-नवरस-रसिकं सुखयति नान्यवधूटी ॥ (ध्रुवम्)

Siva with the royal crown stays in the Kadamba forest on the outskirts of Madurai. O smart one, he will delight you, who will enjoy the novel pleasures; he will not entertain anyone else. (Refrain)

तरुण-शशाङ्कं मृगमद-पङ्कं

तव शिवकृतं-अपहारम् ।

सखि परिशीलय सपदि विलोकय

घुमुघुमितं घनसारम् ॥ (१)

O friend, consider the disregard you have shown for Siva, who has crescent moon on his head and wears musk. You look immediately at the camphor, spreading fragrance from his body all round. (1)

चञ्चद्-अपाङ्गं चतुर-कुरङ्गं नटयति कर-कमलेन ।

स्मरति तवालस-वलित-ससाध्वस-नयन-विलासमनेन ॥ (२)

Siva makes the clever deer dance with his lotus hand. He contemplates on the play of your unsteady and agitated sidelong glances. (2)

नयति समीरं कुवलय-हारं परिणत-मुकुल-कलापम् ।

नवहिम-सलिलं मलयजं-अतुलं घटयति शयन-समीपम् ॥ (३)

Siva makes the place breezy and gets garland of blue water-lilies and boquet of budding flowers. He arranges cool, unparalleled water, born in Malaya mountains, near the bed. (3)

मदन-कलम्बं तव च विलम्बं न हि सहते पुरवैरी ।

तव शिखि-चन्द्रक-रुचिर-नवांशुक-परिमल-विसरविहारी ॥ (४)

Siva, the enemy of Tripuras, is unable to bear the arrows of Manmatha as well as the delay caused by you. He wishes to sport in the rays of the moon on your head and the heavy fragrance emanating from your new garment. (4)

चलति वतंसे श्रयति च हंसे मृदुगतिं-अनुसर धीरम् ।

श्रुतिसुख-रचनं करशुक-वचनं लालय पथि सुकुमारम् ॥ (५)

With the garland on your body swaying, you walk gently like a swan towards the young Siva, while enjoying the pleasing words of the parrot in your hand. (5)

दलति निचोले गलति दुकूले दृढ-परिरम्भण-शीलम् ।

रमय विशङ्कं रचित-नखाङ्कं शिवं-अधरामृत-लोलम् ॥ (६)

With the bodice bursting and the upper garment slipping away during hard embrace, you will enjoy with Siva without doubt - Siva, who will scratch your bosom with his nails and is keen on enjoying the nectar of your lips. (6)

सम-रति-सरसं शिवं-अतिरभसं सुख-शयितं कुचभारे ।

कृतमणि-रणितं विलसित-मणितं रञ्जय नवसुखसारे ॥ (७)

With novel joys you delight Siva, who is keen and very restless for amorous play, lying on your heavy bosom, with the ornaments on your body making tingling sound and his own gem-studded ornaments shining. (7)

मदन-निदानं मद-कल-गानं रहसि निवेदय लास्ये ।

सखि मणि-सदने सरसिज-वदने भज तं नवहालास्ये ॥ (८)

O pleasing woman with lotus face, you offer songs of infatuation in secret to Siva, the repository of the art of Manmatha, in the gem-studded abode in the new part of Halasya. (8)

Slokas

किसल-चलितं कीरालापं पुरो न समीहते

ललित-वलित-ग्रीवं सास्रं दिशो मुहुर्-ईक्षते ।

कलयति करे वक्त्राम्भोजं तवागम-सम्मुखं

ग्लपयति वनं गाढ-श्वासैः शिवे रमणस्-तव ॥ (८)

O consort of Siva, your lover does not care for the gentle movement of bowers or the prattle of parrots; he frequently looks in various directions with neck bent slightly and tears in his eyes. He ponders on your lotus face in his hand as if you are in front of him; he withers away the forest with his heavy breathing. (8)

अस्तं चण्ड-करस्य वीक्ष्य विमुखो देवः प्रतीक्ष्यान्तरे

कान्त्या तेषु नरावृतं जगदिति प्रीणाति संध्यारुणे ।

ध्वान्तं गाढमिति प्रमुग्ध-करणो भूयःकलां-ऐन्दवीं

संभाव्य प्रणयार्पितां तव तनु-ज्योत्स्नामपि श्लाघते ॥ (९)

Siva observes the setting of the hard-hitting Sun; with people returning home during dusk shining red, he is pleased as deep darkness is setting in; for he praises moonlight as if emanating from your body when you surrender during love. (9)

संचारस्-तिमिरस्य मुग्ध-तरुणीं-आराहव-प्रक्रिया-

सार-ख्यापक-सूत्रधार इव हि व्यग्राभिसार-क्रमः ।

सत्यस्मिन्-दृशि बद्ध-पुष्प-धनुषो यूनोर्-अपारं रहः-

संलापैः सह संभ्रमैः सह रतारम्भैः सहालिङ्गनैः ॥ (१०)

The encircling delightful young woman of darkness of night appears as if she is the controller of the beginnings of the fierce fight of Manmatha, who appears ready with his flower-bow in secret to start pleasing conversations, amorous activities and embraces. (10)

इदमिह तटं हेमाब्जिन्यास्-ततो नवचंपकः

कुरवक-तरुं वामे कृत्वा रसालं-उपाश्रितः ।

तदनु निकटे द्रष्टुं शक्यां-उपेत्य स संभ्रमात्-

सुदति भवतीं गाढाश्लेषैर्-नयेन्-मणिवेदिकाम् ॥ (११)

Siva looks for you on the banks of the golden lotus pond on the right of the Navachampaka and Kuravaka trees and at the foot of the mango tree; he will embrace you hard and lead you to the gem-studded abode. (11)

अय तां गुरु-कुच-तान्तां

गमन-श्रान्तां नितम्ब-भारेण ।

दृष्ट्वा निकुञ्ज-शयितां

तच्चरितं प्राह शंकराय सखी ॥ (१२)

The companion of Meenakshi now saw her fatigued owing to moving about with heavy bosom and hips and hence lying down in the grove. She went to Siva and narrated Meenakshi's condition to him. (12)

द्वादशाष्टपदी Ashtapadi 12

शंकराभरणरागेण गीयते । आदितालः । Raga: Sankarabharana Tala: Adi

देव विभो महादेव विभो

त्वयि चिरसक्ता पाण्ड्यसुता ॥ (ध्रुवम्)

O the all-pervasive Mahadeva, the Pandya princess is very much attached to you. (Refrain)

कथमपि कतिपय-पदं-अनुचलिता ।

गुरुकुच-जघन-भरेण विवलिता ॥ (१)

She manages to walk a few steps somehow; but owing to the weight of her large bosom and hips, she turns back. (1)

श्वसिति न सौरभ-मिलद्-अलि-भीता ।

न चलति मलय-समीर-विधूता ॥ (२)

Being afraid of bees, she does not inhale good fragrances. Shaken by the breeze from Malaya mountain, she does not move about. (2)

गणयति किमपि मनोरथ-जालम् ।

हसति विनिन्दति विभवं-अवेलम् ॥ (३)

She thinks deeply and gets lost in some web of longing. She laughs off and ridicules the untimely splendour and show. (3)

मुहुरपि कलयति मण्डनं-अमितम् ।

दिशि दिशि किरति दृशं सह-चकितम् ॥ (४)

She frequently decorates herself no end and directs her look in different directions with wonder (in expectation of your arrival). (4)

तिमिरागतमिव तत्रभवन्तम् ।

गायति सूचित-वास-गृहान्तम् ॥ (५)

As darkness sets in, she feels as if you have arrived inside her abode and sings. (5)

भवद्-अभिसार-विलोकन-कुतुकम् ।

सफलयतरलित-चन्दिर-कलिकम् ॥ (६)

Like the crescent moon moving restlessly, she is anxiously looking forward to meeting you. (6)

अपचित-मृदुल-रसाल-किसाला ।

रचयति शयनं रतिसुख-लोला ॥ (७)

Desirous of amorous pleasure, she arranges her bed with soft mango buds. (7)

जीवति सा तव पुराकृत-कलया ।

हालास्ये भवद्-अर्पिता-धर-सुधया ॥ (८)

She lives because of the amorous activity exhibited by you earlier in Halasya including enjoyment of nectarine lips. (8)

इति श्रीमत्-परमशिवातिवादिमूर्धन्यस्य सदाशिव-दीक्षितस्य कृतिषु

चतुःषष्टि-लीलासंग्रहे गीतसुन्दरे तृतीयः सर्गः ॥

Thus ends Sarga 3 of GITASUNDARAM of the compendium of the 64 Divine Lilas of Lord Sundareswara composed by SADASIVA DIKSHITA, the chief among Sri Paramasiva's eloquent poets.

चतुर्थः सर्गः Sarga 4

Slokas

अचिरं-अभिसर त्वं प्रीणय प्राण-कान्तां

त्वदधर-मधु-लोला कातरा सा वियोगे ।

चलितुं-अनवकाशा मुद्रिता मोहकोशे

गणित-रजनि-शेषा भृङ्ग-योषेव खिन्ना ॥ (१)

You please your beloved by meeting her without delay. She is agitated owing to separation from you and is crazy for the nectar of your lips. She is lost in a sea of delusion and is unable to walk. She is counting the balance of time of night and is distressed like a female honey-bee. (1)

अपि चिरयसि चेत्त्वं भावजं वा रुजं वा

परिहर परमेश प्राणितुं प्रेयसी ते ।

परिचय-सरसानां सा सखीनां वियोगेऽप्य्-

अनुकलयति तापं किं पुनः प्राण-बन्धोः ॥ (२)

O Parameswara, by delaying your appointment with her, you cause mental and physical distress in her. She is your beloved; you rid her of her disease. She experiences grief even in separation of her sweet female friends; what about separation from the lord of her life. (2)

अद्यैव हन्त कुसुमायुध-जैत्र-यात्रा

विस्तारिता पट-कुटी मकराङ्कितेव ।

आलोक-भीत-सकलारि-कला दशाभिर्-

आबद्ध-रश्मिर्-उदिता हरिणाङ्क-मूर्तिः ॥ (३)

Today the victory procession of Manmatha (the wielder of flower-weapons) is in full-blown condition. The tent of Meenakshi bears the stamp, as it were, of Manmatha. The moon has risen with all its rays fitted with inimical weapons, dreadful to look at. (3)

तपति तनुं हिममानौ

विरह-कृशानौ च दहति बहुभीता ।

अविरलित-बाष्प-पूरं

शोकं-अधीरं वितेने सा ॥ (४)

She experiences heat even in snowy condition. Her body is burnt in the fire of separation. She is very afraid. In her grief and fear, she lets off tears continuously from her eyes. (4)

त्रयोदशाष्टपदी Ashtapadi 13

आहरिरागेण गीयते । झम्पातालः । Raga: Aahari Tala: Jhampa

किं करोमि कथं सहे

विफलित-कठोर-जीविताहम् ॥ (ध्रुवम्)

(Meenakshi says to herself:) What can I do. How to bear this. I am in the grip of wasted and cruel time of life. (Refrain)

अति-परुष-कामशरं-अनुसरति हिमकरे ।

रति-कुतुकं-अपरासु नयति शिति-कन्धरे ॥ (१)

The cool rays of moon, which follow the very harsh arrows of Manmatha and the peacocks induce amorous craving in my inner parts. (1)

अपि तमसि मम वसतिरिव विपिन-कौमुदी ।

गिरिश-मतिरिव बहुल-कुसुम-वन-षट्पदी ॥ (२)

My camp is barely lit by the moon in the forest darkness. The mind of Siva is like the wild bee enjoying many flowers. (2)

अनुशोच्य बहु खेदयति चक्रवाकी ।

नीलकण्ठतयेव नटति केकी ॥ (३)

The chakravaka (ruddy goose) makes me very sad. The peahen with its blue neck (like Nilakantha) dances. (3)

तनुमिव हि शोषयति भूषण-कदम्बम् ।

कलयति च परवशे गिरिशे विडम्बम् ॥ (४)

The variegated ornaments dry up my body as it were and sadden me with consumptive thought of Siva. (4)

सुरलोक-वनिताभिर्-अपि यद्-अनुयातम् ।

भावि शल्यं तदिह मम हृदि निखातम् ॥ (५)

The conduct of heavenly damsels is also like arrow piercing my heart. (5)

अतिविरहि-वपुर्-इदं किमिति धृत-चेतनम् ।

अनुभविष्यति किं नु विमुख वृष-केतनम् ॥ (६)

How is this body, suffering the pangs of separation, still holding the life. Is it further going to suffer from the thoughts of the estranged Siva (with the flag of bull)? (6)

अनुचलित-चन्द्रकलं-अनुवलित-कन्धरम् ।

स्फुरति मम मानसं स्फुरित-मधुराधरम् ॥ (७)

The moon, moving among clouds, (now visible and now invisible) produces throb in my mind and my sweet lips. (7)

मदन-शशि-मलय-गिरि-पवन-वैरस्यम् ।

जित्वा कदा यामि नव्य-हालास्यम् ॥ (८)

When will I overcome the hostility of Manmatha, the moon and the breeze from the Malaya mountain and reach the New Halasyam? (8)

Slokas

देवः पुष्पवने विलास-रसिकः किं हेमनाथारतः

किं वा सार-तरेण भद्र-वनिता-गानेन संमोहितः ।

यद्वा वैश्यसुता-कर-ग्रह-सुखान्नेष्टे निवृत्यै कुतः

सारज्ञः प्रणयी युवा समरसोऽप्यद्यापि नैवागतः ॥ (५)

Is Siva enjoying the moon-lit flower garden, or is he lost in the sweet singing of the beautiful women, or is he unable to come out of the pleasurable clasp of the hand of harlots. The estranged young and charming Siva has not arrived here even now. (5)

अथानुनेतुं शशिखण्ड-चूडं

चिराद्-अलब्धा-वसरां-उपेताम् ।

सखीं विलोक्य प्रियं-अन्यकांता-

वशीकृतं दुष्टं-इवाह गौरी ॥ (६)

Gowri now saw her female companion return alone, unable to find an occasion to fetch Siva (the bearer of crescent moon on head) and spoke to her in a tone as if Siva has been mesmerised by some other woman. (6)

चतुर्दशाष्टपदी Ashtapadi 14

सारङ्गरागेण गीयते । मिश्रछाप् तालः । Raga: Saranga Tala: Misrachap

कापि नवललिता वशयति शिवं-अङ्गज-पालिता ॥ (ध्रुवम्)

Some new lass enchants Siva and embraces him. (Refrain)

मदन-मदोदित-वदन-विकासा ।

रतिसुख-लालस-नयन-विलासा ॥ (१)

The new lass has her face brightened with the rise of amorous passion. Her eyes are shining with longing for amorous pleasure. (1)

दरहसित-स्फुरिताधर-बिम्बा ।

तरुणिम-मद-मत्त-वितत-नितम्बा ॥ (२)

Her bimba-fruit-like lips throb with gentle smile. Her youthful posterior reflects her passion. (2)

सरभ-सपरिरम्भ-गुम्फित-पुलका ।

चिर-परिशीलित-नख-दन्त-कलिका ॥ (३)

Her hairs stand erect and dense on passionate embrace. She is like a bud explored for long with nails and teeth. (3)

सकुतुक-समरस-केलि-कलापा ।

कुच-कुम्भ-कौसुम्भ-कलित-विलेपा ॥ (४)

Her ornaments quiver during her passionate sports. She has saffron paste applied on her pot-like bosom. (4)

नव-मदनाहव-संभृत-लीला ।

मणि-कुण्डल-बिम्ब-चुम्बि-कपोला ॥ (५)

She enjoys ever-new passionate sports, during which the ear-rings kiss her cheeks. (5)

काञ्ची-मणि-रणितोचित-मणिता ।

स्मर-समरोद्धत-नटन-विवलिता ॥ (६)

The bells in the girdle around her waist jingle sweetly. She dances prodded by amorous passion. (6)

चल-दलकाहत-कर्ण-शिरीषा ।

दर-मीलितेक्षण-दर्शित-तोषा ॥ (७)

Her flower-like ear-ornament gets struck, as it were, when she moves. She is happy on seeing Siva with semi-shut eyes. (7)

प्राणप्रियासीति कथित-मनोज्ञा ।

हालास्य-पुर-वास-रचित-प्रतिज्ञा ॥ (८)

She is happy that Siva has said to her that she is his life-breath and has vowed that she would live with him in the city of Halasya. (8)

Slokas

कान्तः कन्दुक-खेलद्-अङ्घ्रि-कमल-व्यत्यस्त-नृत्य-क्रमै-

रागः स्वीयं-अपाकरिष्णुरपि हा तिष्ठेत मह्यं कदा ।

औत्सुक्याद्-अनुरञ्जनाद्-अनुपदस्पर्शाद्-अनुप्राप्य मां-

आश्लिष्येद्-अनुलालयेद्-अनुवदेद्-आनन्दयेद्वा कदा ॥ (७)

While playing with a ball, my lover used to move his lotus feet as if it were a dance. Even if he does not accept his fault during play, when will he sit beside me? When will he delight me by embrace, kind sport and loving speech through excessive curiosity, sweet acts and gentle touch while following in my steps? (7)

मन्दो निन्दतु चन्दनाचल-मरुद्-व्यालीव केलीशुकी

कान्तोऽरुन्तुद-वाचं-उच्चरतु हा कामोऽपि भीमायताम् ।

किं वक्ष्यामि कथं कठोर-विरहे संतप्ततया यन्मया

शीतांशुर्-मम जन्म-वंश-गुरुरप्य्-अद्यैव वैरायते ॥ (८)

Let the gentle breeze from the sandalwood mountain trouble me as if it were serpent. Let the sportive parrot pronounce the caustic words of my lover. Ha, even love has become terrible; what to say. When I am roasted in the cruel fire of separation, this moon, who is the guru of the lineage of my birth, exhibits hostility at this time. (8)

अत्रान्तरे पुष्प-वनाभिसारे

सौन्दर्यं-अन्यादृशं-आवहन्तीम् ।

कैवर्त-कन्यां चकमे पुरारिर्-

इत्थं सखी प्राह सुमीन-नेत्राम् ॥ (९)

In the meantime Siva (the enemy of Tripuras) was enjoying with the daughter of a fisherman, who has the beauty of a different genre, outside the flower-grove – so said the companion to Meenakshi. (9)

पञ्चदशाष्टपदी । **Ashtapadi 15**

मुखारिरागेण गीयते । मिश्रछाप् तालः । Raga: Mukhari Tala: Misrachap

यतते कुसुमायुध-समरे

मधुर-सुधांशुर्-अधुना ॥ (ध्रुवम्)

In the war waged by Manmatha, the wielder of flower-arrows, the sweet moon (of nectarine rays) is playing its part now. (Refrain)

जित-मणि-मुकुरे स्मित-पुर-रुचिरे कामिनी-गण्ड-तले ।

घटयति वदनं सविलास-मदनं विधुमिव सुधा-मण्डले ॥ (१)

Like the moon in the nectarine region, Siva lays his face with sportive passion on the cheek of the lass, which outshines the gem-studded mirror and is beautiful with a smile. (1)

शितमुख-रचने रमणी-रशने शुकतुण्ड-शिखरोपमे ।

नवनव-मधुरं जित-बिम्बं-अधरं वितरति रति-संभ्रमे ॥ (२)

Siva enjoys the ever-new amorous sport with the sweet tongue, sharp features, the parrot-like nose and the lips, victorious over the bimba fruit, of the lass. (2)

परिचय-पृथुले गुरुकुच-युगले मञ्जुल-मकरीदले ।

सृजति विशङ्कं सरस-नखाङ्कं मणिमिव कनकाचले ॥ (३)

Siva passionately makes nail marks on the twin broad and large breasts and the soft area above (of the lass), as if they are gems on the Meru mountain. (3)

रतिगति-चतुरे रशना-मुखरे खेलति पृथु-जघने ।

परिचित-नलिने यमुना-पुलिने हरिरिव रुचिर-घने ॥ (४)

Siva sports with the skill of a passionate lover in the area of the lass's girdle and the broad hips like Hari on the beautiful banks of river Yamuna with a known maid. (4)

चिकुर-विभागं नयति सरागं लावण्य-पूर-पथम् ।

विलसद्-अकुटिलं सिन्दूर-पटलं रविमिव तिमिर्-आवृतम् ॥ (५)

Siva runs his hand along the enchanting and straight parting of hair, shining with the red lac (Sindur) in the front, as if it were Sun surrounded by black darkness. (5)

स्मर-चाप-तरले भ्रुकुटी-युगले लोचन-गुण-रञ्जिते ।

श्रित-फाल-फलकं मृगमद-तिलकं शरमिव कामयते ॥ (६)

Siva enjoys the beautiful pair of eye-brows resembling the tremulous bow of Manmatha, the pleasing eyes, the large plank-like forehead and the 'Kasturi' tilaka as if they were the arrow of Manmatha. (6)

कुचगिरि-वहने कचभर-नहने मदयति बहु मोदते ।

गायति गीतं रति-सुख-जातं नृत्यति विवशायते ॥ (७)

Siva passionately revels in handling the mountains of breasts and tying of the tresses. He sings amorously and dances involuntarily. (7)

उपवन-सविधे प्रतिकल-विविधे चुम्बन-बन्ध-शते ।

तरलित-चिकुरे तरुणी-निकरे हालास्यपती राजते ॥ (८)

The Lord of Halasya shines in the area close to the grove, sporting merrily in different ways and bound by hundreds of kisses with the lass with curly hair. (8)

Slokas

काञ्ची-चञ्चल-किंकिणी-कलरवैः कर्णामृतं कल्पयेद्-

वेणी-सौरभ-संपदा सहजया घ्राणेप्सितं पूरयेत् ।

भाग्यानाम्-अधिदेवता नयनयोः सैवोपलभ्येत वेत्य्-

आशास्ते स विशङ्कते विवलते त्वां वीक्षते शंकरः ॥ (१०)

While Siva reckons the sweet jingle of the bells of the girdle to be nectar for ears and fulfils his desire for perfume with the natural fragrance of the hair, he looks with hope for the mistress of his good fortune in front of his eyes. He suspects your arrival and cranes his neck to have a good look. (10)

आमोदो रति-कौशले बहुमतिः कन्दर्प-सारस्वते

सौजन्यं मृदु-भाषणे सखि कथं विस्मार्यते मायिना ।

स्थाने धूर्त-शिखामणिः स रमते धन्यासु वन्यासु वा

यातायातदये समान-हृदये चिन्ता दुरन्ता मम ॥ (११)

O friend, while Siva employs his dexterity in the amorous art and mastery in soft speech like Manmatha, how does that great illusionist forget you? However it is to be expected that he being the prince among cheating lovers revels with many lucky girls in the forest. When I notice this during my to-and-fro trips, the anxiety in my heart sees no end. (11)

षोडशाष्टपदी Ashtapadi 16

पुन्नागवरालिरागेण गीयते । रूपकतालः । Raga: Punnagavarali Tala: Rupaka

या सुखिता सखि शंभुना

या सुखिता । (ध्रुवम्)

The damsel who revels with Sambhu. (Refrain)

मुकुट-घटित-शशधर-शकलेन ।

न बिभेति सा नवहिम-सलिलेन ॥ (१)

She is not afraid of the crescent moon on his head, or of the icy waters (of the Ganga). (1)

मधुर-समधुरिम-लसद्-अधरेण ।

न जहाति सा मुदं-अलि-निकरेण ॥ (२)

When she enjoys the sweetness of the pleasant experience with her lips, she does not reckon with the glee of the swarm of bees. (2)

सहकार-किसलय-मृदुल-शयेन ।

न दुनोति सा हृदि मधु-समयेन ॥ (३)

When she lies on the agreeable and soft bed of tender shoots, she is not tormented in her heart by the spring season. (3)

दरहास-विकसित-मुखमधुरेण ।

न तनोति सा शुचं-अतनु-शरेण ॥ (४)

When she enjoys the sweetness of Siva's face with gentle smile, she does not suffer grief from the arrows of Manmatha (one without form). (4)

मृगमद-सुरभित-वसनाञ्चलेन ।

न दधाति सा परिभवं-अनिलेन ॥ (५)

With the end of her garment spreading the fragrance of musk, she does not suffer disgrace from breeze. (5)

प्रतिकल-नवनव-शुभ-रचनेन ।

न तनोति सा रुजमपि विजनेन ॥ (६)

While she goes through ever-new auspicious acts accompanied by sweet sounds, she does not suffer sickness from solitude. (6)

सललित-समरस-सुविहरणेन ।

न बिभर्ति सा रुषं-उपचरणेन ॥ (७)

As she goes through the gentle and sweet wanderings (with Siva), she does not experience anger from his approach. (7)

अनुरत-हालास्य-पुर-निलयेन ।

समुपैति सा नवमणि-वलयेन ॥ (८)

She reaches the abode of love in the city of Halasya wearing the new gem-studded bracelet. (8)

इति श्रीमत्-परमशिवातिवादिमूर्धन्यस्य सदाशिव-दीक्षितस्य कृतिषु

चतुःषष्टि-लीलासंग्रहे गीतसुन्दरे चतुर्थः सर्गः ॥

Thus ends Sarga 4 of GITASUNDARAM of the compendium of the 64 Divine Lilas of Lord Sundareswara composed by SADASIVA DIKSHITA, the chief among Sri Paramasiva's eloquent poets.

पञ्चमः सर्गः ॥ Sarga Five

Slokas

न किं ते दाक्षिण्यं पवन न किं-आमोद-समयः

प्रसीद प्राणोऽसि प्रणयिनं-अनुप्रापय मनाक् ।

श्वसन्तं हा हन्तज्वलयसि मनोजाग्निं-अधुना

जगत्प्राणस्येदं बत मलय-बन्धो किं-उचितम् ॥ (१)

O breeze, don't you have compassion? Is this the time to revel? You are my life-breath; take pity on me. Get my lover, who has quarrelled with me, here in an unhurried manner. As I breathe, you blow up the flame of fire kindled by Manmatha. O relative of Malaya mountains, is this proper on the part of yourself, who are the very life-breath of the universe? (1)

किंचिच्-चलापाङ्ग-निदेश-मात्राल्-

लीलावतीनां कुशलं विधातुः ।

कन्दर्प कुत्र्-आत्मभुवस्-तवापि

संहार-पारुष्यमिदं प्रसक्तम् ॥ (२)

O Manmatha, by a gentle move of sidelong glance, you nourish the well-being of women who sport. Where has that innate quality of yours gone? Please eliminate this cruelty to me, who am love-lorn. (2)

निर्वेद-संकल्प-विकल्प-जालैर्

नीत्वा कथंचिद्-रजनीं प्रभाते ।

स्मरातुरापि प्रणमन्तं-अग्रे

नवागसं शंकरं-आह गौरी ॥ (३)

Having spent the night somehow with varying thoughts of detachment and attraction, Gowri, though smitten by Manmatha, spoke thus to Sankara, who, having committed offence, now prostrated before her in the morning. (3)

आलिप्तं निटिले तव प्रियतमा-सीमन्त-सिन्दूरकं

संक्रांतो नयनाञ्चले नववधू-कर्पूर-वीटी-रसः ।

इन्द्धे कज्जल-कालिमा कलुषवद्-बन्धूक-शोणाधरे

लब्धं सर्वं-अभीष्टं-आशु भवता धन्योऽसि मान्योऽसि मे ॥ (४)

On your forehead is stuck the red lac from the parting of hair of your beloved. On the corner of your eyes is the forced application of the juice of betel-leaf with camphor from your beloved. On your lips, red like the bandhuka flower, is the shining black collyrium (from the eyes of your beloved). You have got all that you desired; you are indeed fortunate and an object of honour for me! (4)

सप्तदशाष्टपदी । **Ashtapadi 17**

मलहरिरागेण गीयते । आदितालः । Raga: Malahari Tala: Adi

साधु पुरहर साधु विषधर

साधितवानसि कामम् ।

तां-उपलालय सोमकलाधर

या तव दिशति ललामम् ॥ (ध्रुवम्)

O vanquisher of Tripuras, holder of poison, well-done! You achieved your desires. O bearer of crescent moon, go and sport with her, who shares her beauty with you. (Refrain)

मृदुपद-रञ्जित-नवलाक्षारस-

संवलितं तव फालम् ।

उदयारुण-रुचिरार्ध-विभासित-

विधिं-अनुसरति सलीलम् ॥ (१)

On your forehead shines the fresh red lac from the tender feet (of your beloved). It is in line with the red coloured rising Sun, shining and sporting. (1)

पृथुल-पयोधर-कुङ्कुम-रस-दृढ

मुद्रितं-उरसि समोहम् ।

कथयति वर्तुल-मण्डल-युगलं

वरतनु-कुच-परिणाहम् ॥ (२)

The firm passionate impression of saffron on your chest is indicative of the circular shape of the two large breasts of your beloved. (2)

एककलावति भवति पुरा शिव

शेखरमात्रं-उदारम् ।

बहुल-नखेन्दु-कलाभिर्-अलंकृतं-

अधुना लसति शरीरम् ॥ (३)

O Siva, a small crescent alone adorned your head earlier. But now your entire body shines with many crescent-like impressions from the nails (of your beloved). (3)

रजनी-जागर-चुम्बन-लालस

कोकनदाधिक-शोणम् ।

लोचन-युगलं तव रति-साहसं-

अनुवदति स्मयमानम् ॥ (४)

Your twin eyes, redder than the red lotus, betray your sport of love attended by wonder and kissing, having kept awake in the night. (4)

विद्रुम-मरकत-मौक्तिक-घटितं

कुङ्कुम-पङ्किल-हारम् ।

उरसि निधाय वृथा वचनैरपि

किरसि सुधारस-सारम् ॥ (५)

By sporting on your chest a necklace studded with corals, emeralds and pearls, shining with saffron paste, you exhibit the sweet nectarine experience you had, with no need for words. (5)

नवनवबन्ध-विशेष-विनोदित-

युवति-शतं तव गात्रम् ।

मृगमद-कुङ्कुम-रजनी-कज्जल-

यावक-विरचित-चित्रम् ॥ (६)

The ever-new and variegated appearance of musk, saffron, collyrium and red lac all over your body betrays your passionate sport with hundreds of damsels. (6)

कैतव-कौशलमपि तव विदितं

तां-उपयाहि समौनम् ।

स्वादुसक्तु-गमित-प्रणयामिव

न गणय मामपि नूनम् ॥ (७)

Your skill in deception is well-known. You quietly go to that same beloved. Do not consider me also certainly as object of love and sweet enjoyment. (7)

तावक-जनमपि तादृश-सुखमपि

किमिति विहाय विषादम् ।

कलयसि हालास्याधिप मा कुरु

पुनर्-अलसासु विवादम् ॥ (८)

Casting aside feeling of dejection, go and enjoy your beloved, wondering as to what kind of person she is and what kind of pleasure it is. O Lord of halasya, do not argue again with a feeble person like me. (8)

Slokas

अङ्गं शृङ्गार-तुङ्गं तरुणिम-विततेर्-अन्तरङ्गा अपाङ्गा

वक्त्रं शीतांशु-मित्रं जयतु मधुकर-श्रेणिका वेणिका ते ।

दक्षो वक्षोज-भारः स्मर-समर-समारंभ-संभावनीयः

कान्ते क्लान्ते सखि त्वं कथमसि विमुखी मान्मथेऽपि प्रपञ्चे ॥ (५)

(The thoughts of the female companion of Gowri ran thus): Your limbs are highly sensuous; your sidelong glance is full of youthful passion; your face is the friend of moon. May your hair, with rows of honey-bees hovering, be victorious. Your heavy bosom is capable of commencing the battle of Manmatha. You are tired of expectations. When your lover like Manmatha has arrived, how are you indifferent? (5)

तदनु स्मृत-विरहां तां विरस-स्वान्तां विषाद-संक्रान्ताम् ।

प्रकटित-पशुपति-चरितामाली मलयध्वजां प्राह ॥ (६)

Now the female companion spoke thus to Malayadhwaja princess, who was smitten by Manmatha in separation and overcome by dejection and grief and who was familiar with the conduct of Pasupathi (Siva). (6)

अष्टादशाष्टपदी Ashtapadi 18

यरकलकाम्भोजिरागेण गीयते । आदितालः । Raga: Yarakalakambhoji Tala: Adi

सुन्दरं सोमसुन्दरम् ।

नन्दय सखि शरद्-इन्दु-मुखम् ॥ (ध्रुवम्)

O friend, go and amuse Somasundara, handsome and having the face of autumnal moon. (Refrain)

अयि शिवं-अनुनय संत्यज कोपम् ।

जनयसि सरसे किमु परितापम् ॥ (१)

Propitiate Siva; cast aside anger; generate pleasure; why do you grieve? (1)

रुचिर-तद्-अङ्गुलि-परिचय-पृथुलम् ।

सफलय सपदि पयोधर-युगलम् ॥ (२)

Render your pair of large breasts fruitful instantly by having Siva move his pleasing fingers on them. (2)

तव मधुराधर-मधुरिम-रसिकम् ।

सकृद्-अवलोकय समरस-कुतुकम् ॥ (३)

Look once at Siva, who enjoys the sweetness of your pleasurable lips and is eager for passionate sport. (3)

विफल-विचार-विषाद-विदूना ।

सीदसि किमिति कलावति दीना ॥ (४)

O artful lady, why do you grieve so piteously, being depressed and sorrowful with fruitless thoughts? (4)

प्रतिवदसि प्रियतमं-उपयातम् ।

तं घटयसि परयुवती-जातम् ॥ (५)

When your lover has arrived here, you blame him for association with another young maiden. (5)

करगतं-अमृतं विकिरसि बाले ।

अहह कुतूहल-कुसुमित-लीले ॥ (६)

O child, who is blossomed in curious sport, you are spilling nectar which has reached your hands. (6)

अचिरं-उपाश्रय कुवलय-नयने ।

शंकरं-अभिनव-किसलय-शयने ॥ (७)

O lass with lily-like eyes, resort to Sankara without delay in the ever-new bed of tender shoots. (7)

सुगुण-निधे देवि कुरु मम वचनम् ।

स्मर-हालास्याधिप-रतिरस-रचनम् ॥ (८)

O Devi, treasure of good qualities, do as I tell. Revel in passionate sport like Rati with the Lord of Halasya, who is Manmatha incarnate. (8)

Slokas

प्राप्तश्च प्रार्थनीयः सुदति वदति च प्रेमसारानुसारं

वामे कामेषु-भिन्नं वपुर्-अतिमृदुलं पश्य पश्यालिकस्य ।

मानं मौनं च मा गाः सखि सुखय रतौ सत्वरा जित्वरा त्वं

रन्तुर्-भर्तुर्-वधूनां-अभिलषित-सुख-प्रापणः श्लाघनीयः ॥ (७)

O beautiful one, your worshipful lover has arrived; he is apologetic and utters words of love. Look at his body, very tender and assuming different looks in sport. O friend, do not resort to pride and silence. Delight your lover immediately and win him over by your amorous sport. (7)

तस्मिन्-दिनान्त-समये सहसा गिरीशो

दोषा-नुचिन्तन-कषायित-लोचनां ताम् ।

आराद्-उपेत्य विनयेन मुहुः श्वसन्तीं

सव्रीड-नम्र-वदनः स्वयं-इत्युवाच ॥ (८)

At the close of that day, Girisa (Siva) suddenly came near Gowri, whose eyes were tinged red by constantly thinking of (Siva's) offence and who breathed heavily. Siva, whose face was bent down with bashfulness, spoke thus to Gowri. (8)

एकोनविंशाष्टपदी । Ashtapadi 19

मुखारिरागेण गीयते । झम्पातालः । Raga: Mukhari Tala: Jhampa

प्रिये मीननयने

विसृज मयि रोषं-अविचारम् ।

रहसि कृत-दूषणं रमणि मम भूषणं

कलय परिरम्भं-उपहारम् ॥ (ध्रुवम्)

O Meenakshi, my love, cast aside, without further thinking, your anger and my offence committed in solitude. O beautiful one, you are my ornament; give me gift of embrace. (Refrain)

प्रसरतु तव प्रणय-सरसं-अवलोकनं

भजतु जगद्-अमृतरस-सेकम् ।

वचनमपि सप्रेम यदि भवति तावकं

वशयामि मदनं-अतिलोकम् ॥ (१)

Let your sweet loving look fall on me and let the sweet nectar of the environment flow. If your speech also turns loving, I shall bring the Manmatha-ruled world (of experience) under our spell. (1)

तरुणि तव लोचनं न कलय रुषारुणं

दलित-कोकनद-दल-समानम् ।

विविध-रति-साहसैर्-अधिरजनि जागराद्-

अनुरागं-अनुवहतु नूनम् ॥ (२)

O my damsel, do not cast on me your angry eyes, red like the blossomed red lotus leaf. May you bring love through many different amorous acts by keeping awake the whole night. (2)

कलकण्ठि किमिति मयि दोष-परिगणनेन

मुखरयसि मुख-कमल-नालम् ।

स्मर-समर-काहली-कलकल-विजृम्भितं

मणितं-अनुनय मधुर-लीलम् ॥ (३)

O cuckoo of sweet voice, what is this- you are making unpleasant sound from the stem of your lotus face (mouth) by counting my offences. Enact sweet sport producing amorous sounds of murmur like a young woman inspired by Manmatha. (3)

श्वसित-पवनेन परिशीलयसि वेपथुं

विद्रुम-लताङ्गि किं-अधीरम् ।

विषम-रति-रभसेन कुच-लिकुच-ताण्डवं

वियति कल्पय तरल-हारम् ॥ (४)

Why are you trembling in your form, slim like the coral creeper, restlessly with the force of your breath? With different types of amorous sport, you make your breasts, which are like Likucha (bread-fruit) dance and create the appearance of a necklace swaying in space. (4)

प्रतिफलित-ताटङ्क-मणि-किरण-रञ्जितं

न तिरय करेण सुकपोलम् ।

घनसार-वीटिका-कबलं-अतिसौरभं

देहि मम जित-मधुर-जालम् ॥ (५)

Do not conceal with your hand your beautiful cheek, which reflects the gems in your ear-stud, radiating sweet rays. Give me the pack of betel-leaf laced with fragrant camphor, which would outsmart any other sweet snare. (5)

ललित-वलित-ग्रीवं-उन्नमित-वदनं-अयि

मयि किं-अनुचिन्तनं-अपारम् ।

रदनदर-संसर्ग-निर्गलन्-मधुरसं

वितर मधुराधरं-उदारम् ॥ (६)

Why this endless worry with your neck bent lightly and face drooping down? Bestow generously your sweet lips oozing sweet essence to the accompaniment of light bite of teeth. (6)

गजदनुज-कुम्भ-दृत-मुक्ताफलोज्ज्वलं

मणिसरं गमय कुच-भारम् ।

अनुयातु शशिकला तारक-समाजमिव

मम करज-रेखानुवारम् ॥ (७)

Get the necklace shining with pearls on to your bosom, large like elephant's temple. Like moon following the cluster of stars, let it come in contact with the lines on my head again and again. (7)

हंसक-झलंझलित-मुखर-पद-पङ्कजं

मम हृदि निधेहि सुकुमारम् ।

स्मर-ताप-शमनाय वर्षतु सुधारसं

हालास्य-कृत-राज्य-भारम् ॥ (८)

Rest on my heart your beautiful lotus feet with the jingling anklet. May it shower the nectarine essence for removal of the pain caused by Manmatha to the Lord of Halasya. (8)

Slokas

यदि च कुपितं चेतो हेतुं विनैव तव प्रिये

प्रहर परुषं वेण्या वाण्या विनिन्द रुषं त्वज ।

अहह दहति क्रूरो मारः प्रयुज्य शरान्-बहून्-

व्यथित-वपुषं वामे भामे कथं समुपेक्षसे ॥ (९)

O beloved, if you remain angry without reason, you let out your wrath through your stream of speech. O beautiful dame, the cruel Manmatha burns me! How are you so indifferent to my body, pierced by the many arrows despatched by him? (9)

दिशि मम दरस्मेरां दृष्टिं दिशेद्-अवलोक्य-मां

त्रिचतुर-पदं प्रत्युद्गच्छेन्-नितम्ब-भरालसा ।

उपगतमपि प्रेमावेशान्-निगूहन-चुम्बन-

प्रथम-वचनैर्-धन्यं कुर्यात्-प्रिये भवती कदा ॥ (१०)

O beloved, when will you direct your vision with gentle smile in my direction? Get up, take three-four steps slowly with your heavy hips, giving some kisses in secret in passionate love and uttering a few first words of love, thus making me fortunate? (10)

अनुनय-विनयाभ्यां प्रापयित्वा प्रसादं

गतवति मधुरेशे मञ्जु सङ्केत-कुञ्जम् ।

तदनु शबर-नेत्रां प्राप्य काचित्-प्रदोषे

चतुरतरं-अवादीद्-रत्नपेटीं दधाना ॥ (११)

As the lord of Madhura left for his pleasure-grove after gratifying Meenakshi with propitiation and humility, the female companion of Meenakshi reached her at the time of dusk and, holding jewel-box in her hands, spoke these very clever words. (11)

विंशाष्टपदी Ashtapadi 20

कल्याणीरागेण गीयते । मिश्रछाप् तालः । Raga: Kalyani Tala: Misrachap

कान्ते शशिमकुतं-अभिसर ।

कातर-लोचने ॥ (ध्रुवम्)

O damsel with eyes trembling with fear, approach Siva, who has the crescent moon as crown. (Refrain)

तव हृदया-नुसरण-चतुरं रति-कौशल-गरिम-धुरीणम् ।

वेगवती-तट-कुसुमित-वञ्जुल-कुञ्जे कृत-मृदुगानम् ॥ (१)

Approach him, who is adept in acting in accordance with your heart and expert in all aspects of amorous play and who is singing in the grove of blossomed Vanjula flowers on the banks of river Vegvathi. (1)

नवमणि-काञ्ची-कलरव-बोधित-शुक-कोकिल-परिवारम् ।

प्रतिपदं-अनुनय जघन-स्तन-भर-विघ्नित-गमन-विचारम् ॥ (२)

Follow in every step the flock of parrots and cuckoos, which are taught to sing by the sweet sounds of the jingling bells of your girdle, as you walk slowly, weighed down by your heavy hips and breasts. (2)

अहमहमिकया नवनव-कुसुम-मधूलि-चलद्-अलिगुञ्जे ।

नटति विलोकय नव-पवनाहत-मञ्जरिका-नवकुञ्जे ॥ (३)

Look at Siva, who dances in the grove, where honey-bees throng in competition to flavour ever-new flowers, brought in clusters by breeze. (3)

कनक-दुकूल-चकच्चकित-स्तन-कलश-युगान्तर-लग्नम् ।

मृदु परिवेलय मणिसरं-उपकुरु करकमलेन वलग्नम् ॥ (४)

Your necklace is buried in the cleavage between the two pot-like breasts, covered by the golden upper garment. You gently take it off with your lotus hand and adorn it over the breasts and adjust the waist. (4)

शङ्कित-नवजलद्-आगम-तिमिर-विलोकन-नटित-मयूरम् ।

अयनं-उपाश्रय विविध-पराग-भरालस-मलय-समीरम् ॥ (५)

Walk the path among peacocks, dancing on the sight of darkness on suspicion of arrival of fresh clouds and gentle breeze from the Malaya mountains, carrying abundant pollen dust of different varieties. (5)

नयन-विलास-विनिर्मित-कुवलय-मालिकयैव वनान्तम् ।

भूषय दरहसिताङ्कुर कुसुमैर्-उपसर सखि तव कान्तम् ॥ (६)

O friend, adorn, by the budding flowers of your gentle smile, the grove with rows of blue water-lilies, laid out in a manner pleasing to the eye. Approach your lover. (6)

अवगतमेव सखीभिर्-उदाहर तव पति-समरस-भावम् ।

स्फुरद्-अधरं मुहुर्-उपचित-पुलकं न तिरय भवद्-अनुभावम् ॥ (७)

Please understand your husband's passionate feelings, already known to your friends. Do not conceal your experience of throbbing lips and increasing horripilation. (7)

अनति-विभूषणं-अखिला-वयवं प्रिय-घटनाय तवाङ्गम् ।

कलय विलासिनि वशितानङ्गं हालास्याधिपसङ्गम् ॥ (८)

Wearing not too many ornaments on all your limbs, be ready for pleasurable acts of love with the Lord of Halasya under the spell of Manmatha. (8)

इति श्रीमत्-परमशिवातिवादिमूर्धन्यस्य सदाशिव-दीक्षितस्य कृतिषु

चतुःषष्टि-लीलासंग्रहे गीतसुन्दरे पञ्चमः सर्गः ॥

Thus ends Sarga 5 of GITASUNDARAM of the compendium of the 64 Divine Lilas of Lord Sundareswara composed by SADASIVA DIKSHITA, the chief among Sri Paramasiva's eloquent poets.

षष्ठः सर्गः **Sarga Six**

Slokas

रन्तुः पुष्पवतीं दिवा दिनमणेर्-भूयः प्रदोषागमे

तामिस्रालि-मिषाद्-अकीर्त्ति-पटली व्याप्नोति सर्वा दिशः ।

किं चेहाभिसरद्-वधूकचमरामोद-प्रिया षट्पद-

श्रेणिर्-नील-सरोज-कानन-धिया व्यग्रा परिक्रामति ॥ (१)

As the sunlight of the day gave way to red coloured dusk, darkness like infamy spreads in all directions. The swarm of honey-bees is actively surrounding the copious hair of the damsel under the mistaken notion of forest of blue lotuses. (1)

तनु-प्रभा-कल्पित-चारु-चित्रकं

सलील-संव्यानमिव स्तनान्तरे ।

निरन्तरायं परिरम्भ-संभ्रमं

कलावतीनां तनुते चिरं तमः ॥ (२)

As the fading light throws up beautiful designs (on the breasts), it also points to the sport of passion in the cleavage between the breasts. The darkness intensifies the wish of tight embrace in women. (2)

एकविंशाष्टपदी Ashtapadi 21

घण्टारागेण गीयते । झम्पातालः । Raga: Ghanta Tala: Jhampa

पश्य ललिते शंकर-विलासम् ।

पश्य ललिते ॥ (ध्रुवम्)

O sporting woman, look at the splendour of Siva. (Refrain)

जलद-रुचि-वलभिद्-उपलाकर-घने ।

विलस सखि विद्युदिव मीननयने ॥ (१)

O Meenakshi, friend, sport like lightning amidst dense shining clouds with which Indra plays. (1)

कनकमहि-परिलसित-धातु-निकरे ।

इह निवस मणिरिव सुगन्धि-चिकुरे ॥ (२)

O damsel with abundant shining ornaments of gold and gems, come and live here like jewel in fragrant tuft of hair. (2)

शशि-किरण-विशद-तट-सौध-निकटे ।

इह भव चकोरीव चन्द्र-मकुटे ॥ (३)

Come, become like the chakori bird on the crown of crescent moon (of Siva) on the clear ground near the mansion, flooded with rays of moon. (3)

नलिनी-दला-रचित-मृदुल-शयने ।

इह चर मरालीव मन्द-गमने ॥ (४)

O damsel with gentle gait like swan, come here to the soft bed of lotus leaves. (4)

वनपवन-दरदलित-सुमविताने ।

इह निनद रतिरिव सुललित-गाने ॥ (५)

O damsel who sings sweetly, come and sport here like Rati under the flower canopy, moving gently in the breeze from the grove. (5)

कोमल-तमालदल-कृत-कुटीरे ।

इह जय मयूरीव सुगुणहारे ॥ (६)

O damsel with nice garlands, come and conquer here like peahen in the cottage made of soft leaves of Tamala tree. (6)

अतिरुचिर-नवरत्न-कुट्टिमपदे ।

इह विहर मञ्जीर-शिञ्जित-पदे ॥ (७)

O damsel with feet with anklets jingling, come and move about in the floor inlaid with gorgeous gems of nine varieties. (7)

अतिशयित-हालास्य-स्थल-सद्-उपवने ।

इह रमय शिवमवित-सकल-भुवने ॥ (८)

O damsel, conqueror of all worlds, come and sport with Siva here in the very attractive grove of Halasya. (8)

Slokas

निसर्ग-कच-सौरभ-प्रतिपद-प्रतिष्ठापके

तव प्रियतमे सखि प्रसव-चाप-तापाधिके ।

प्रमर्दित-घनस्तन-स्तबक-लिप्त-कस्तूरिका-

करम्बित-कराम्बुजे न कलय प्रतीपं वृथा ॥ (४)

O friend with hair, the natural fragrance of which has been established conclusively; you have dense heaving breasts and musk enriched by cluster of flowers in your lotus hands. When your lover is tormented by the flower-bow (of Manmatha), do not adopt a disagreeable position in vain. (4)

आलीषु किल दाक्षिण्यात्-केलीशुक-सहायिनी ।

सानन्द-मदना प्राप मीनाक्षी सुन्दरेश्वरम् ॥ (५)

Owing to kindness towards her companions, Meenakshi, who had the parrot for play and who was immersed in happiness wrought by Manmatha, reached Sundareswara. (5)

द्वाविंशाष्टपदी Ashtapadi 22

मध्यमावतीरागेण गीयते । आदितालः । Raga: Madhyamavati Tala: Adi

मधुराधिपतिं परिचित-समरस-भावम् ।

सा ननन्द समवेक्ष्य समाहित-कुसुम-सरासन-भावम् ॥ (ध्रुवम्)

She saw and delighted the Lord of Madhura, whose amour under the spell of Manmatha was visible. (Refrain)

मीनाक्षी सविलास-समागम-समुदित-बहुविध-लीलम् ।

विमल-कलानिधिमिव शरद्-उज्ज्वल-राका-रञ्जन-शीलम् ॥ (१)

Like a treasure of the art of pure love, Meenakshi engaged in the many different types of passionate sport exhibiting the pleasing nature of the shining autumnal full moon. (1)

विशदं-उरःस्थलं-अधिगत-नवमणि-खचित-मनोहर-भूषम् ।

अमृत-पयोनिधि-मध्यभागमिव समणिद्वीप-विशेषम् ॥ (२)

She saw the gem-studded attractive ornament on the chest of Siva like Manidvipa in the ocean of nectar. (2)

गौरी-कुच-भरं-अनुकलयन्तं सरस-कटाक्ष-विहारम् ।

कनक-महीधर-शिखराञ्चितमिव पारिजात-सुमहारम् ॥ (३)

She noticed Siva's passionate sidelong look at the garland of Parijatha flowers, swaying on the large bosom of Gowri as if on the peak of Meru, the golden mountain. (3)

कुङ्कुम-रजसा गलनील-रुचिं विदधतं-उपरि सुदूरम् ।

चलित-कदम्ब-पराग-विधूसरमिव मधुकरं-अनुवारम् ॥ (४)

She saw the saffron paste on the shining black throat (of Siva), visible from a long distance as if honey-bees covered with pollen dust of Kadamba flowers, coming flying in the air. (4)

कलित-कपोल-विकास-दरस्मितं-अनुरत-मदकल-गीतम् ।

प्रेमपूरं-अतिलङ्घित-वेलं बहिरिव मुहुर्-अनुयातम् ॥ (५)

She saw Siva's cheeks blowing out with gentle smile, singing passionate sweet song, full of love, crossing all limits. (5)

सित-सुकुमार-शरीरं-उदञ्चित-विद्रुम-राग-दुकूलम् ।

राजहंसमिव नवयावक-रस-रञ्जित-पक्ष-विलोलम् ॥ (६)

She saw his young white body covered by coral-coloured upper garment as if it were fresh attractive red lac essence on the wings of flamingo bird. (6)

मरकत-वलय-विभूषित-पाटल-कोमल-करयुग-सीमम् ।

वर-तापिञ्छ-स्तबकालंकृत-पल्लव-शरमिव कामम् ॥ (७)

She saw the soft red hued upper ends of the two hands of Siva, decorated with green hued bracelets as if Manmatha's arrow of tender shoots decorated with beautiful cluster of Tamala flowers. (7)

निटिल-विराजित-काश्मीर-तिलकं-अमित-कुतूहल-सान्द्रम् ।

हालास्य-पुरी-सौध-शृङ्ग-मणि-रुचि-रञ्जितमिव चन्द्रम् ॥ (८)

She saw the forehead of Siva, decorated with saffron mark, showing his limitless and abundant joy, as if it were the gem-studded terrace of the mansion in the city of Halasya, soaked in the radiant rays of moon. (8)

Slokas

दरस्मेरापाङ्ग-स्फुरित-मृदु-शोणाधर-दलं

चलत्-कर्णोत्तंसं कुसुम-शयनोपान्तगमने ।

तदानीं मीनाक्ष्याः पति-समरसा-लोक-कुतुकाद्-

उदीतो रोमाञ्चः स्मर-समर-रक्षा-कवचितः ॥ (६)

At that time Meenakshi's hairs stood on end out of joy caused by the passionate look of her husband, as if it were the protective armour in the battle waged by Manmatha. (6)

लीलाशुकं प्रियतमस्य करे विधातुं

सव्रीड-सस्मित-ससाध्वसं-उद्यतायाः ।

तस्या मनोभव-विलास-वशंवदाया

आलीजनैर्-उपगता बहिरेव वृत्तिः ॥ (७)

Full of bashful smile mixed with fear, as she proceeded to lay her sportive parrot in the hands of her lover, her female companions trooped out, sensing her playful mood. (7)

तदनु विजने केली-कुञ्जे सपल्लव-मल्लिका-

कुवलय-दलाकल्पे तल्पे तरङ्गित-वीक्षणाम् ।

सरस-ललित-प्रेम-स्थेम-प्रपञ्चन-कातरां-

अनुकल-नवव्रीडां कान्तां जगाद जगत्पतिः ॥ (८)

In the bed of tender shoots of jasmine and blue lotus leaves in the solitude of the sport garden,the lord of the universe spoke thus to her, who had tremulous eyes showing bashful fear of her passionate and playful lover's display of firmness. (8)

त्रयोविंशाष्टपदी Ashtapadi 23

नादनामक्रियारागेण गीयते । आदितालः । Raga: Nadanamakriya Tala: Adi

ललिते सपदि सदाशिवम् ।

समरसं-अनुभव कातरम् ॥ (ध्रुवम्)

O sportive damsel, revel immediately with Sadasiva, who is passionate and yet afraid. (Refrain)

प्रविश यवनिकां निविश ममाङ्के रम्भोरु प्रियसारे ।

मामिव पाणि-स्पर्श-विलोलं तव शुकं-अनुवद धीरे ॥ (१)

O essence of love, courageous one with lovely thighs like the interior of plantain tree, enter the enclosure behind the curtain and sit on my lap. Speak to your parrot, who is anxious like me for the touch of your hand. (1)

विसृज विशृङ्खल-रतिगत-वैभव-विरस-विलज्जित-भेदम् ।

विदलित-शेष-निचोलं-इवार्पित-गुरुकुच-संधि-विषादम् ॥ (२)

Cast aside the impediment due to bashfulness, caused by amorous passion, with the blouse already tearing apart and remove the inconvenience of the close tightness of your large breasts. (2)

मर्दन-चञ्चल-नखकिरणैर्-अवलोकय कुच-तट-रागम् ।

मदन-मद-द्विपकुम्भ-विजृम्भितमिव सिन्दूर-परागम् ॥ (३)

Enjoy the red colour of the slopes of your breasts being disfigured by nails, as the breasts, huge like the temple of elephant, swell with the passion of love, throwing off the red paste on them. (3)

विनमित वेणिकं-उन्नमिता-ननं-अधरा-स्वाद-विशङ्कम् ।

न गमय नखमुख-घातं-इमं सखि पुनरिव विरहातङ्कम् ॥ (४)

O friend, with hair loosely falling down, face drooping, lips enjoying the sweetness and body scratched with nails, you do not again court the pain of separation. (4)

मृदुल-भुजान्तर-वलयित-कंधर-बहुलित-रागं-अपारे ।

मां-आलिङ्ग्य सुमाशुग-तप्तं स्नपय सुखामृत-सारे ॥ (५)

With your arms round my neck in limitless and variegated amour, embrace me and immerse me, who am hot with attack of the sun of the flower-arrows of Manmatha, in the pleasurable nectarine essence. (5)

रूप-विलोकन-वचनाकर्णन-वदनास्वाद-सरूपम् ।

अनुरञ्जय मां-अतनु-पराजितं-अभिमुख-सरसालापम् ॥ (६)

Delight me by enabling look at form, hearing of sweet words and taste of mouth. I stand defeated by Manmatha (the formless) and look forward to pleasurable talk. (6)

अकृत-श्रुति-पथ-लङ्घनमिव तव नयनाकर्ण-विलासम् ।

अमृत-विलङ्घन-भीरुमिवा-श्वसि मुहुर्-अधरावधि-हासम् ॥ (७)

The way your eyes travel upto the ears appears like attempt to transgress the path of Vedas and committing sins. The way your smile is limited by the lips appears like control due to fear of oozing out of nectar. (7)

समरति-परवश-संजीवनमिव मलय-समीर-कुमारम् ।

अनुरत-मणित-विलासैर्-अनुनय नवहालास्य-विहारम् ॥ (८)

The gentle breeze from Malaya mountains appears to enliven the passionate submission of each to the other. Come to the new playhouse of Halasya with passionate and beautiful gestures. (8)

Slokas

आशास्यं मम पूरयेति सरसं संप्रार्थितायास्-तदा

वक्तुं किंचिद्-उदञ्चितेऽधरदले मन्दाक्षमग्नं वचः ।

अंसावर्तितं-आननं पुलकितं ताटङ्क-रत्न-प्रभा-

रम्यं गण्डतलं मुहुर्-विवलिता दृष्टिः प्रियस्याधरे ॥ (९)

Meenakshi appeared to coquettishly request for fulfilment of her wishes with a murmur emanating from her lips, with eyes lowered, face slightly turned, hairs on end, with cheeks beautifully reflecting the shine of her gem-studded ear-studs and her vision directed meekly at the lips of her lover. (9)

प्रेम-पूर-परीवाह-कटाक्ष्-आविष्कृत्-आशयः ।

शंकरः प्राह मीनाक्षीं साकूतं रन्तुं-इच्छया ॥ (१०)

Sankara, having discovered the wishes of Meenakshi through her sidelong glance overflowing with love, spoke meaningfully to her thus. (10)

चतुर्विंशाष्टपदी Ashtapadi 24

नादनामक्रियारागेण गीयते । त्र्यस्र एकतालः । Raga: Nadanamakriya Tala: Tryasra Eka

कलयाधुना मदनाहवं मीनाक्षि नयनोत्सवम् । (ध्रुवम्)

Meenakshi, now enact the war of Manmatha and the festivity of eyes. (Refrain)

सरस-दृगञ्चलभल्ल-पुरस्कृत-नखार्ध-चन्द्र-प्रकरे ।

विलसति निष्क्रममाण-मनोभव-कुञ्जर-कुम्भ-कुचान्तरे ॥ (१)

Having been gifted with the arrow of the passionate sidelong glance, the half-moon-like scratch of nails shines in the space between the large breasts, looking like elephant's temples, signifying the effect of Manmatha. (1)

शुक-पिक-कोकिल-चन्दिर-मारुत-मधुमाधव-परिवारे ।

दिशि दिशि सज्जित-मधुर-शरासन-सुमशर-विविध-विहारे ॥ (२)

Enjoy in the midst of the parrots and cuckoos, the moon, gentle breeze and honey-bees, with the sweet flower-arrows of Manmatha decorating all directions inviting many types of sport. (2)

मणित-विजृम्भित-काहलि-कलकल-रव-मुखरे रत्यगारे ।

मणि-रशनाकृत-जयघण्टाध्वनि-मिश्रित-हंसक-रणित-भरे ॥ (३)

Revel in the playhouse in the midst of pleasing sounds of jingling bells in the ornaments of young women and crackle of swans mixed with the chime of victory-bells pulled with gem-studded cords. (3)

नवनव-विकसित-रोमाञ्च-कवचित-तदिद्-उपमान-शरीरे ।

वशयति मां-अवशं रति-साहस-तत्व-निरूपण-सुन्दरे ॥ (४)

Your body, covered with the armour of ever-new development of horripilation and appearing like lightning with beauty conveying the intent of amorous passion, enchants me uncontrollably. (4)

अविरल-संगत-सून-शराञ्चित-सरस-रसाल-किसाले ।

विरहि-मनोगत-मर्म-निकृन्त-नक्रकच-धुरंधर-शीले ॥ (५)

In the tender foliage of mango leaves indicating the close deployment of the flower-arrows of Manmatha), you show your mastery in attacking the painful spots of grief of separation and catching like a crocodile. (5)

दृढ-परिरम्भण-चुम्बन-ताडन-कारित-घर्मज-शीकरे ।

मधुरिम-भरित-शरास-विलास-कन्दलितास्य-निशाकरे ॥ (६)

Enjoy cooling down of the heat through tight embrace, kisses, tapping by hands etc. and amorous play of Manmatha's bow full of sweetness and small talk in the night. (6)

मलय-समीरण-चञ्चल-कुन्तल-मधुपावृत-मुख-पङ्कजे ।

त्रिजगद्-अहंकृति-जलनिधि-शोषण-मण्डन-मण्डित-कुम्भजे ॥ (७)

O damsel, sport with hair swaying in the breeze from Malaya mountains, lotus face surrounded by honey-bees and pot-like huge breasts capable of drying up the ocean of pride of all three worlds. (7)

विजयरमा-प्रथमागम-मङ्गल-वाद्यक-वादन-संभ्रमे ।

नवरस-भरित-विलास-समेधित-नवहालस्य-गृहोत्तमे ॥ (८)

Revel in the midst of festivities of playing of auspicious musical instruments indicating first arrival of Vijayalakshmi and in sport filled with nine Rasas (emotions) in the finest mansion in the new Halasya. (8)

Slokas

प्रत्यङ्गं स्पृशतः करौ नियमितौ यद्-बाहुमूले तया

स्थानाद्-उच्चलतो यद्-ऊरु-घटनं श्रोणी-तटेनाहतम् ।

वक्षोजात-वली-तरङ्ग-जघनाभोग-श्रियं पश्यतो

दष्टोऽयं मधुराधरोऽस्य तदिदं शृङ्गार-वीरायितम् ॥ (११)

The hands touching every limb being controlled at the shoulder level; the rise of thighs attacked by the slope of the hips; the breasts, the fold below and the loins being drunk by look, and her sweet lips being bitten- all this aggression was there in the amorous play. (11)

तत्तद्-भाव-कला-विलासकतया कामः कृतार्थस्-तयोर्-

उन्मृष्ट-श्रमवारि-शीकरतया धन्योऽस्तु मन्दानिलः ।

दत्तान्योन्य-जयश्रियोः समरति-प्रोत्साहन-प्रौढयोर्-

गौरीशंकर-मौलिचन्द्रकलयोर्-भाग्यं तदन्यादृशम् ॥ (१२)

Manmatha felt fulfilled by the art of passionate love of Gowri and Sankara. Let the gentle breeze be fulfilled by cooling down the perspiration of love. With each providing victory to the other and each encouraging passionate sport, the good fortune of Gowri and Sankara with crescent moon on head is unparalleled. (12)

इति श्रीमत्-परमशिवातिवादिमूर्धन्यस्य सदाशिव-दीक्षितस्य कृतिषु

चतुःषष्टि-लीलासंग्रहे गीतसुन्दरे षष्ठः सर्गः ॥

Thus ends Sarga 6 of GITASUNDARAM of the compendium of the 64 Divine Lilas of Lord Sundareswara composed by SADASIVA DIKSHITA, the chief among Sri Paramasiva's eloquent poets.

॥ समाप्तम् गीतसुन्दरम् ॥

॥ शिवार्पणमस्तु ॥

Gowreesa Ashtakam

[Octet on Lord of Gowri]
By Sri Chinthamani
Translated by P. R. Ramachander

[This reads exactly like Bhaja Govindam of Adhi Shankara, but it does not have the same verve, depth and music of that great work.]

Bhaja Gowreesam Bhaja Gowreesam
Bhaja manda mathe,

Sing about Lord of Gowri,
Sing about Lord of Gowri,
Sing Oh dim witted one.

Jala bhava dusthara jaladhi sutharanam
Dhyeyam chithe Shiva hara charanam.
Anyopayam nahi nahi sathyam,
Geyam Shankara Shankara nithyam. (Bhaja Gowreesam...) 1

The ocean of birth is difficult to cross,
So meditate on the feet of Lord Shiva,
For it is true and true, that there is no other option,
Except singing Shankara, Shankara daily.

Darapathyam kshethram vitham,
Deham geham sarvam anithyam,
Ithi paribhavaya sarva masaaram,
Garbha vikruthya swapna vicharam. (Bhaja Gowreesam...) 2

Wife, children, estates, wealth,
Body and home are all temporary,
Thinking like this, all are insignificant,
And this play of birth is only a thought in the dream.

Maya vaichithye punaravruthi,
Punarapi janani jatarithpathi,
Punarapyasakulitham jataram kim,
Nahi munjasi kadhayeschitham. (Bhaja Gowreesam....) 3

If you again fill your mind with illusion,
You would to be born from the mother again,
And why this sorrow and suffering of the body again,
If you tell your mind, do not think of this stomach.

Maya kalpithamaindram jalam,
Na hi thath sathyam drushti vikaram,
Jnanthe thathwe sarvamasaaram
Ma kuru, Ma kuru vishaya vicharam. (Bhaja Gowreesam...) 4

This world is a magical trick created by illusion,
And what you see or feel is not the truth,
And once you know the truth, all others are insignificant,
Do not do, do not do the thought of pleasures.

Rajjou sarpa bramanaropa,
Sthadwad brahmaani jagadaropa,
Mithya maya moha vikaram,
Manasi vicharaya bharam bharam. (Bhaja Gowreesam...) 5

Like you mistake the rope as a snake.
The earth is mistaken as Brahmam,
And this is due to deceit, illusion and passion,
Think about this in your mind again and again.

Adhwara koti Ganga gamanam,
Kuruthe yogam Chondriya dhamanam,
Jnana viheena sarva mathena na,
Bhavathi muktho janama sathena. (Bhaja Gowreesam...) 6

Crores of Yagnas and going to Ganga,
And performance of the control of senses,
Does not free even in hundred births,
The one without Jnana, from this illusion.

Soham hamso brahmaivaham,
Shudhananda sthathwa paroham,
Adhwaithoham sanga viheene
Chaindriya, aathmani nikhile leene, (Bhaja Gowreesam...) 7

When you get out of the bondage and merge with Brahmam,
You get immersed in pure joy outside philosophical thoughts,
And realize you are the one and there is no two or company,
And what you are is the mingling of senses and the soul.

Shankara kimkara maa kuru chitham,
Chinthamanirna virachithametham,
Ya sad bhakthya patathi hi nithyam,
Brahmani leeno bhavathi hi sathyam. (Bhaja Gowreesam....) 8

Oh, servant of God Shiva, do not get worried,
If you read with devotion daily,
This which is composed by Chithamani,
Truly you would merge with ultimate Brahmam.

Jambunatha Ashtakam

[Octet on Lord of Rose Apple]
By Thiruvisainallur Sridhara Ayyaval
Translated by P. R. Ramachander

[Jambunatha or Jambukeswara is Lord Shiva as consecrated in the Temple of Thiruvanaikaval (known as Jambukeswaram in Sanskrit) in the town of Trichinapally of Tamil Nadu. The God is consecrated below the ground level and water keeps on flowing from all directions for all the time of the day. This God is classified as Appu Linga (Water Linga). Sridhara Ayyaval was the son of Sridhara Padmanabha who was a high ranking officer in the court of the King of Mysore. But he was spiritually oriented and took his residence in Thiruvisainallur in the banks of river Kaveri.]

Kaschanajagathaam hethu kapadha kandalitha kumuda jeevathu,
Jayathi jnanamaheendurjanmamruthi klanthi hara Daya bindhu. 1

Let there be victory to that God,
Who by just a drop of his rain of mercy,
Removes the sorrows of birth and death,
And is the cause of this universe,
And carries the moon god on his head.

Sritha bruthi badha pathaaka kalitholpavana nava madodreka,
Akhilaanda mathureka sukhayathwasmaamsthapa pareepaaka. 2

Let us be kept in a pleasant state by him,
Who has taken the oath to help others,
Who gives immense power to the forest of blue lotus,
And who is the result of great prayer of the mother of the universe.

Kaschana karunyajata kamalaakucha kalasa kashana niseetha sara,
Sriman damitha Tripura sritha jambooparisarascha kasthu pura. 3

Let him appear as a shower in my front,
Who used Lord Vishnu who was enthralled,
By the embrace of the Goddess Mahalakshmi,
And controlled the three cities,
And appears as a shower of mercy,
Below the great rose apple tree.

Samitha smaradava visara ssakraadhyaasaasya sevanaavasra,
Kari vana Ghana bhagyabharo girathumalam mama manassara saphara. 4

Let him remove all the dirt from my mind,
Who controlled the great fire of the God of love,
Who is worshipped by Indra and other Gods,
Who is the great luck of the town of Jambukeswara,
And is a fish in the holy lake of my mind.

Grahaneekrutha vaikuntam gehitha jamboomaheeroodupakandam,
Divyam kimapyakuntam theja sthadhasmadvanasothkantam. 5

Let that god who is the flame of affection protect me,
Who made Lord Vishnu in the form of Mohini as his,
Who has a temple near the great rose apple tree,
And who is desirous of protecting all of us.

Krutha samana darpa haranam krutha kithara phaneethicharreeradha charanam,
Sakradhi sritha charanam saranam jambudrumanthikabharanam. 6

My salutations are to the God who shines,
As an ornament below the rose apple tree,
Who put an end to the pride of God of death,
Who has the Vedas as wheels of his charriot,
And who is depended upon by Idrea and other devas.

Karunarasa paridhaye karavani nama pranamra sura vidhaye,
Jagad Ananda dhunidhaye jambootharumoola nilaya sannidhaye. 7

I am saluting to that ocean of mercy,
Who stays underneath the rose apple tree,
Who grants us universal happiness,
And who is worshipped by Brahma and other devas.

Kanchana sasi choodalam kante kaalam dhayougha muthkoolam,
Sritha Jambutharu moolam sikshitha kalam bhaje jagan moolam. 8

I worship that root of the entire universe,
Who wears the golden crescent on his head,
Who has a neck of the colour of blue,
Who is death to God of death himself,
And who stays in the root of the rose apple tree.

Ithi Sri Sridharavenkataasarya Krutha Jambunadhashtakam Sampoornam.

Thus ends the octet on Jambunatha composed by Sri Sridhara Venkatasarya.

Jyotir Linga Stotram [Dwadasa]

By Adi Shankara
[Prayer to the Twelve Resplendent Lingas]
Translated by P. R. Ramachander

[Jyotir Ling or Jyotir Lingam is a shrine where Lord Shiva is worshipped in the form of a Jyotir Lingam or Lingam of light. There are twelve traditional Jyotir Linga shrines in India. It is believed that Shiva first manifested himself as a Jyotir Linga on the night of the Arudra festival, thus the special reverence for the Jyotir Linga. It is believed that a person can see these Lingas as columns of fire piercing through the earth after he reaches a higher level of spiritual attainment. The location of these Lingas of light is given in another prayer called Dwadasa Linga Sthavam:
Sourashtre Somanadham, cha Sri Shaile Mallikarjunam,
Ujjayinyam Maha Kalam, Omkaram, amaleshwaram,
Paralyam Vaidyanatham, cha Dakinyam Bhimasankaram,
Sethubandhe thu Ramesam, Nagesam thu Darukavane,
Varanasyam thu Viswesam, Trayambakam Gouthami thate,
Himalaye thu Kedaram, Ghushmesam cha Shivalaye,
Ethani Jyothirlingani sayam pratha paden nara,
Saptha janma krutham papam smaranena vinasyathi.

The twelve Lingas of light are,
Somanatha in Sourashtra,
Mallikarjuna in Sri Shailam,
Maha Kala in Ujjain,
Omkaram in Amaleshwara,
Vaidhyanatha in Parali,
Bhima Sankara in South,
Rameshwara near the bridge in Sethu,
Nageswara in Daruka forest,
Visweswara in Varnasi,
Trayambakeshwara in the shores of Godavari,
Kedareshwara in Himalayas,
And Ghushmesha in Sivalaya.
He who remembers them,
Morning and evening,
Would wash away sins,
Committed in his seven births.]

Sourashtra dese Visadhethi ramye,
Jyothirmayam Chandra kalavathamsam,

Bhakthi pradhanaya krupavatheernam,
Tham Soma nadham saranam prapadhye. 1

I seek refuge of the Soma Nadha,
Who is in the holy and pretty Sourashtra,
Who is dazzling with light,
Who wears the crescent of the moon,
Who has come there to give,
The gift of devotion and mercy.

[Somnath temple is dedicated to Someshwara, another name of Lord Shiva with moon on his head. The temple is situated in Saurashtra in a place called Prabhas Pattan near the port of Veravel. It is believed that the Moon God himself had originally built the temple out of gold. Somnath is the first of all the 12 Jyotir Lingas. The Somnath temple has been destroyed six times and has been rebuilt. Last time it was after independence. The temple faces East direction.]

Sri Shaila sange vibhudathi sange,
Thulathi thune api mudha vasantham,
Thamarjunam mallika poorvamekam,
Namami samsara samudhra sethum. 2

I salute him who is the bridge to the ocean of life,
Who is in the company of all gods,
And living in the union of Sri Shaila,
Who resides on the peak of Thula,
And who is called Mallikarjuna.

[Sri Shailam Temple located in Kurnool district. Sri Shailam is a small city situated in the densely forested Nallamalai hills. This temple is considered very holy and is dedicated to Mallikarjuna Swamy and Bhramaramba. One unique feature of the temple is that all the devotees who visit the temple are allowed to touch the idol which is not prevalent in any other temple in South India. According to popular legends, Adhi Shankara had composed his famous Sivananda Lahiri here. It is also believed that Goddess Durga had taken the form of a bee and worshiped Lord Shiva here and selected this holy place as her abode.]

Avanthikayam vihithavatharam,
Mukthi pradhanaya cha sajjananam,
Akalamruthyo parirakshanatham,
Vande maha kala maha suresam. 3

I salute that Maha Kala,
Who is the lord of all devas,
Who has incarnated in the city of Avanthi,
For giving salvation to good people,
And to save people from untimely death.

[Maha Kaleshwar Jyotirlinga Temple is situated in Ujjain, the historical capital of Central India. This Temple is situated near a lake. The idol in the temple is known as Dakshinamurti, facing South and is white in colour. Among the 12 Jyotir Lingas, the Mahakal Jyotir Linga is believed to be Swayambhu, meaning born of itself. The Maha Kaleshwar temple is made in five levels, one of which is underground. The underground sanctum is lightened by brass lamps. The prasada in the temple can be re-offered unlike other temples. According to the legends, a demon called Dushana tormented the people of Avanti and then Lord Shiva appeared from the ground and rescued the people and then on request of them, Lord Shiva permanently settled there as Maha Kaleshwar Jyotirlinga.]

Kavaerika narmadhayo pavithre,
Samagame sajjana tharanaya,
Sadaiva mandha tripure vasantham,
Onkarameesam shivameka meede. 4

I meditate only on Shiva,
With the form of the letter Om,
Who lives In the city of Mandhatripura,
Which is in the holy confluence
Of rivers Cauvery and Narmadha,
For helping good people cross,
The Ocean of the misery of life.

[Lord Omkareshwara or Amaleshwara temple is located in an island on the banks of the Narmada on the Mandhata hill in Madhya Pradesh. Omkareshwar Jyotirlinga shrine and the Amareshwar temple is one of the 12 revered Jyotir Linga shrines of Shiva. The river Narmada branches into two which forms an island Mandhata or Shivapuri in the center. Ironically, the island's shape resembles the visual representation of the Omkara sound Om. The temple can be reached by ferry. As per the legend, Vindhya Mountain once prayed to Lord Shiva or Omkareshwara and got blessed in return. Other story says that the Shivalinga was split into two upon the request of the Devas. Thus the formation of Omkareshwara and Amareshwar.]

Poorvothare prajjwalika nidhane,
Sada vasantham girija sametham,
Surasuradhitha pada padmam,
Sri Vaidyanatham tham aham namami. 5

I salute that Vaidyanatha,
Whose lotus feet are worshipped,
By all asuras and devas,
And who lives in place of eternal shine,
In the north east of India,
Along with his consort Parvathi.

[Vaidhyanath is located at Deogarh in the Santal Parganas area of Bihar. Deogarh is also known as Vaidyanath. The temple faces east. The top of the Shiva Lingam is slightly broken which as per the legend happened when Ravana tried to uproot it. Siva Ganga Lake is positioned just near the temple. While the Chandrakoopa well found near the main entrance is said to have been filled with water by Ravana from several thirthams. The Shiva's temple is almost 72 feet tall in the form of a lotus. There are three ascending shaped gold vessels on the top. Then there is a Punchsula as well as an eight petal lotus jewel called Chandrakanta Mani. According to mythology, Ravana meditated hard to invoke Lord Shiva. In his desire to become invincible, he attempted to lift Lord Shiva's abode, Mount Kailash. That act offended the Lord. He punished him but when Ravana pleaded for mercy, he left him on one condition. He gave him one of the twelve Lingas which were not supposed to be kept on ground in any case. But Ravana's promise gave way in front of nature's call and kept the Linga on the ground. In order to rectify the mistake, Ravana started cutting off nine of his heads as a part of his repentance. Shiva was pleased by this and he joined the heads again to the body. Worshipping Vaidhyanath Jyotir Linga is considered to eliminate one's worries and miseries. It even imparts salvation.]

Yaamye sadange nagare adhi ramye,
Vibhooshithangam vividaischa bhogai,
Sad bhakthi mukthi prada meesa mekam,
Sri Naganatham saranam prapadhye. 6

I seek refuge of Lord Naganatha,
Who lives in the pretty town
Of Sadanga in the southern part,
Who is well decorated,
Who grants all kinds of pleasures,
And who is the only God who grants,
Devotion and salvation.

[Lord Naganatha temple is located between Dwarka and Dwarka Island in Gujarat on the coast of Surat. The Jyotir Linga in the temple is known as Nageshwar Mahadev. The temple is being visited by thousands of pilgrims every year. The Jyotir Linga situated in the temple is considered to protect everybody from all sorts of poisons. It is believed that one who offers prayers in the temple becomes poison free.]

Mahadri parswe cha thate ramantham,
Sampoojyamanam sathatham muneendrai,
Surasurair yaksha mahoraghadyai,
Kedarameesam shivameka meede. 7

I meditate on Shiva who is the Lord of Kedara,
Who takes pleasure in the valley of the great Mountain,
Who is always worshipped by great sages,
And also devas, asuras, yakshas and nagas.

[Kedarnath is a Hindu holy town located in the Indian state of Uttaranchal. And is the northern most Jyothir Linga. The place is located at an altitude of 3584 meters and at the origin of the river Mandakini, The place is accessible after a steep 13 km trek over a paved path from Gaurikund. The credit for the construction of this heavenly temple is given to the Pandavas. According to the saying it is believed that the Pandavas came to Lord Shiva to seek blessings and atone for their sins after the battle of Mahabharata. Lord Shiva evaded them continuously and took refuge in Kedarnath in the form of a Bull. On being chased, Lord Shiva left his hump behind. This conical protrusion is worshiped in the temple. The temple is located on the Rudra Himalaya range also known as the Pancha Parvata. It is believed that four of the Pandavas died on one of the peaks, Swargarohini.]

Sahyadri seershe vimale vasantham,
Godavari theera pavithra dese,
Yad darsanal pathakamasu nasam,
Prayathi tham Traimbaka meesa meede. 8

I meditate on the lord of Triambaka,
Who lives on the peak of western ghats,
In the holy shores of river Godavari,
And who destroys all sins,
Of his devotees who see him.

[Tryambakeshwar is one of the 12 Jyotirlinga shrines situated 30 km from Nasik in Maharashtra. Considered to be the birth place of the river Godavari, the shrine's beauty is still well intact. A small Shivalingam or Tryambaka, is placed amidst a spacious courtyard and the sanctum which is crowned with a graceful tower, a giant amlaka (goose berry) and a golden kalasha. The Shivalingam is situated in a depression on the floor of the sanctum. Continuous flow of water from the top of the Shivalingam adds to the mystic beauty. Shivalingam is generally covered with a silver mask which is then substituted with a golden mask with five faces on festive occasions. These faces have their respective golden crowns. While the silver mask is similar to the processional images seen in South Indian temples.]

Suthamra varnee jala rasi yoge,
Nibhadhya sethum visikhaira sankyai,
Sri ramachandrna samarpitham tham,
Ramesamakhyam niyatham smarami. 9

I meditate with devotion the lord of Rama,
Who lives in the confluence of river,
Thamravarnee with the sea,
Where a bridge has been built.
With the help of umpteen arrows,
By the Lord Sri Rama Chandra.

[Rameshwar Jyotirlinga is considered as the southern most Jyotirlingams of India. According to belief, it was installed there by Lord Rama after his return from Sri Lanka. Since Ravana was a Brahmin, Rama got Brahma Hathi Dosha and to get rid of it, he installed and worshipped Shiva. The Lord is known as Ramanatha. The temple is situated on an island located on the south eastern coast of Tamil Nadu. It is believed that the ancient shrine was a thatched hut till it was rebuilt in the 12th century by Parakrama Bahu of Sri Lanka. The rest of the temple was completed by the Sethupathy rulers of Ramanathapuram. There are 36 Theerthams meaning water springs in Rameshwaram out of which 22 are situated in the temple.]

Yam dakini sakinika samaje,
Nishevyamanam pisithasanaischa,
Sadaiva bheemadhi pada prasidham,
Tham shnkaram bhaktha hitham namami. 10

I salute that Lord Sankara
Who is the darling of his devotees,
Who is being worshipped by rakshasas,
In the company of Ghosts called Dakini and Sakini,
And who is well known as Bheema.

[This temple is located near Pune of Maharashtra on the shores of river Bhima. It is located on a high peak, surrounded by thick dense forests. The shrine Bhimashankaram, dates back to the 13th century. Lord Shiva's killing of the demon Tripurasura is the main legend associated with the temple. It even states that Shiva took abode on the Sahyadri hills in the form of a Bhima upon the request of the Gods, on the crest of the Sahyadri hills. The sweat of Shiva poured after the battle that ultimately led to the origin of Bhimarathi River.]

Sayanda mananda vane vasantham,
Mananda kandam hatha papa vrundam,
Varanasi nadha manadha nadham,
Sri Viswanadham saranam prapadhye. 11

I seek the protection of the Lord of universe,
Who lives is happily in the forest of joy,
Who is the basis of all happiness,
Who destroys all accumulated sins,
Who is the lord of the city of Varanasi,
And who is the lord of all who do not have anybody.

[This temple holiest of the holies to any Hindu is situated in the banks of the holy river Ganga in Varanasi. The temple has been destroyed several times by invaders but has been rebuilt every time. It is believed that the priests of the temple have sacrificed their belongings several times to preserve the holy Lingam. The present temple has been built by Ahalyabhai, a Maharashtrian queen.]

Ilapure ramya visalake asmin,
Samullasantham cha jagad varenyam,
Vande maha dhara thara swabhavam,
Ghusruneswarakhyam saranam prapadhye. 12

I seek the refuge of Ghusraneswara,
Who lives and plays in the pretty city of Ilapura,
Who is the greatest among the universe,
And who is by his nature extremely kind.

[Grishneshwar Jyotirlinga Temple is one of the ancient and holiest shrines of India. The temple is located at a distance of 11 Km. from Daulatabad near Aurangabad in Maharashtra. Daulatabad was once known as Devagiri. Ahilyabhai Holkar constructed the Grishneshwar Temple. Grishneshwar is also known as Ghushmeswara. According to legend, a devotee called Kusuma worshiped Lord Shiva by immersing a Shivalingam everyday in a nearby tank. Kusuma's husband's first wife out of jealousy because of Kusuma's piety in the society killed her son. An aggrieved Kusuma continued her daily ritual and when she dipped the Shivlingam in the tank her son miraculously revived. From then on people started worshiping Lord Shiva in the form of a Jyotirlinga Ghusmeshwar.]

Jyothir maya dwadasa Linga kanam,
Shivathmanam prokthamidham kramena,
Sthothram padithwa manujo athi bhakthyo,
Phalam thadalokye nijam bhajescha. 13

This prayer which tells about,
The twelve resplendent Lingas,
If read with devotion by men,
Would make them be worshipped by others.

[Translator's Note: I acknowledge my gratitude to different web sites for the write up on the different Jyothir Lingas.]

Kaala Samhara Murthi Pathigam

[Prayer to God who killed God of Death]
By Abhirama Bhattar
Translated by P. R. Ramachander

[Kala Samhara Murthi (also known as Amrutha Gateswarar) is the God presiding over Thirukadayur a temple town near Kumbakonam of Tamil Nadu. It is believed that when sage Markandeya was nearing his death and was being chased by the God of death, he rushed in to the sanctum sanctorum of this temple and embraced the Shiva Lingam. The God of death swung his Pasa (rope) on Markandeya. When the rope started pulling the Lingam, God Shiva broke the Lingam, came out and killed Kala, the God of death. Abhirama Bhattar a great savant and a poet wrote this great prayer. His major work is Abhirami Anthadhi. Readers who want to know more about him are requested to read my introduction to the translation of Abhirami Anthadhi. I have taken this great prayer from a book called Abhirami Bhattarain Pathigangal, where the Tamil meaning of these prayers are given by Abhiramadasan Meenakshi Sundaram Mohan. I owe my deep gratitude to this great translation which helped me to understand the meaning of all the difficult words in this great prayer.]

1. Chudar mani kuzhayum, malar karathu uzhayum, thumbigal idai idai nuzhayum,
Thumbai malikayum, vambuvar jadayum, thunda ven pirayum, munnoolum,
Nadana pangayamum, kirana kankanamum, nangai pangu amarntha sundaramum,
Nayanam moondru udaya kolamum kandor namanayum kana Vallavaro?
Kodi pala thodutha nediya mamani por gopuram paridam thoduthu,
Kozhundu vittu yezhundhu van nilavu yerippa kondal vandu ulaviye nilavum,
Kadi malar thadamum suruthi othidamum kanni madamum choozhndu,
Kana valam chirantha kadavai ampathiyay, Kalanai kayntha thathparane.

Those who see the form of Lord with shining gem studded ear globes,
With hands holding a deer, with garland of thumbai* flowers frequented by bees,
With long hair with pleasant aroma, with the crescent, with sacred thread,
With lotus feet in dancing pose, with shining armlets,
With the prettiness of the lady occupying half his body and with three eyes,
Will they ever be able to see the God of death?
Oh pretty Lord who killed the God of death and presides over the great Thirukadayur
With gem studded homes similar to golden spires touching the sky with lot of flags,

With the bright moon touching the wandering rich black clouds
With ponds full of flowers, with Vedas being chanted day and night,
And with big buildings in which lot of maids live and with all things in plenty.
* Leucas aspera

2. Thandamum, kayirum, solamum pugaintha thazhal umizh kangalum valaintha,
Thanthamum, sivantha kunjiyum, kariya sayilame anaya meniyumai,
Andina samanai kandu ullam mayangi arivu azhindu iru vizhigalum panju,
Adainthu vay pularnthu mey maranthidum podhu, ambikai thannudan varuvay,
Vandugal murandru mugai murukku udainthu, Madhu mazhai pozhindhu, thathu alainthu,
Madal virithu alanthu pon niram pothintha manral am kondrai var chadaiyay,
Kandavar ulamum kannume kavarum gana dhana vanithayar nerungum,
Kana valam chirantha kadavai ampathiyay, Kalanai kayntha tharparane.

When the lord of death with Dandayudha in his hand along with a rope and trident,
With eyes spitting fire and with body similar to a big black Mountain,
Comes towards me, my mind will get frozen, my intelligence would be destroyed,
My eyes become not able to see as if it is covered by a piece of cotton,
My mouth would become dry and when my soul is about to leave the body,
Please come to me along with the Goddess and shower your grace.
Oh pretty Lord who killed the God of death, who wears over his long hair,
The golden coloured konrai* flowers, which due to the dash of bees
While it was opening are coated with honey and pollen grains, and
Oh God who presides over the great Thirukadayur, which is full of ladies with heavy chest,
Attracting the mind and eyes of those who see them and which has plenty of all wealth.
* Cassia Fistula

3. Dhanapathi nigaray chelvame perineum, sathamakan bhogame perineum,
Dharani chumakkum chedane nigaray thakkathor arivu yellam perineum,
Ananganai nigaray azhagu thaan perineum, arumarai kizhavan ner urinum,
Iyya, nin kadaikkan arul thavariya per amkai odu yenthi nindru uzhalwar,
Pana kanganathai, alapparum gunathai, Parvathi vama bagathai,
Paval nal nirainthay, thavala thoolithathay, pari puram alambu por padathay,
Kanagamum thugirum tharalavum vayira kalangalum nilam thorum midaintha,
Kana valam chirantha kadavai ampathiyay, Kalanai kayntha tharparane.

Even if one has wealth as much as Lord of wealth,
Even if one were to enjoy the pleasures like Indra with one hundred eyes,
Even if one has wisdom of Adhisesha who supports the earth,
Even if one has the prettiness of Adonis, Even if one has all rights like a Veda chanting Brahmin,
Oh Lord if one does not get the grace of your side long glance,
He would keep on wandering, begging with a alms bowl in hand.
Oh Lord with snake bangles, Oh Lord with immeasurable good qualities,
Oh Lord who keeps Parvathi in the left, Oh Lord with the colour of the coral,
Oh Lord coated with white sacred ash and who wears anklets on his golden feet,
Oh Lord who presides over Thirukadayur full of gold, corals, pearls,
And diamond ornaments and which is blessed with al sorts of wealth,
Oh Lord who killed the God of death.

4. Thandhayai, manayai, okkalai, thunayai, thayai, men kudalai vay cheyai,
Thanathai, youvanathai, inba mohanathai, thaiyal nallar perum thanathai,
Andhiyum pagalum virumbi mey chombhi aazh kadr padu thurumbhu aagi,
Alakazhindhenai pulkappada thiruthi aat kola ninaithilay andro?
Chinthai nainthuruga innisai padithu chilambhu oli aarave nadithu,
Chezhum punal chadai mel karanthayai mudithu thiru veneeru udal yelam vadithu,
Kandhai kovanam thol pokkanam thangi kapalam ondru yendhi nindravane,
Kana valam chirantha kadavai ampathiyay, Kalanai kayntha tharparane.

Getting attracted to father, mother, wife, relations, the babies who lisp,
Wealth, young age, bewitching pleasures and chest of pretty ladies,
Day and night, getting weakened by it and becoming like a dry grass in a deep sea,
I was wandering without aim but you did not think it fit to help me by improving me, Is it not?
Oh Lord who sings to make the mind melt, who dances with his jingling anklets,
Who decorates his hair holding the Ganges river with Karanthai* flowers,
Who coats all his body with sacred ash, who wears a loin cloth and a hide of tiger,
And stood holding a alms pot, Oh Lord of Kadayur blessed with all wealth,
Oh Lord who killed the God of death.
* Zeylanicus Kotta

5. Vanchaga kinaray, thunba varidhiyay, Varumai yenpoatharkku irupidamay,
Maram pothi kutilay, asathiya vithayay, mayal vilai kazhaniyay, pava,
Sanchitha vadivay, charucharai puramy, sangada noy kalanjiyamy,
Thalai thadumari thiryum yenthanukku un than ali kidaikkumo?ariyen,

Nanjam un paguvay kadikai mul yeyithu, nakai mani paanthal am choozhndha,
Nalir ilam pirayum, milir chezhum chadaya, nangayar muzhu mathi mugathai,
Kanjamena malargal kandu vaay odungum, kandham undhiya thadam choozhum,
Kana valam chirantha kadavai ampathiyay, Kalanai kayntha tharparane.

Being a well of deceit, being a sea of sorrow, being the residence of poverty,
Being the sea of untruth in the body full of sins, being a field of unconsciousness due to sin,
Being a form of the accumulated sins, Being devoid of happiness, mercy and help to others,
Being a store house of all diseases that trouble, my head is not stable and
I wander without any aim and when will I get your cooling assistance? I do not know.
Oh Lord with shining red hair, in which snake with poisonous fangs and sharp teeth,
Which keeps the shining garnet with it and also the cooling crescent of moon reside,
Who resides in the prosperous Thirukadayur, where the lotus in the ponds,
Always close themselves thinking that the face of damsels of the town is a full moon,
Oh Lord who killed the God of death.

6. Biramanum chalikka, thayar chanjaikka, pethayar kandu asangaikka,
Pinigalum pagaikka, moopu vandhu alaikka, Pin thodarnthu aasai chendru izhukka,
Tharumanum verukka, narakavum orukka Tharani chumanthu nondhu ilaikka,
Chakadu yena chuzhalum karangu yena kodiya sadalame yedukka naan ilakko?
Kuru mani imaikkum pudu malar thadathil koottilam mottu mamethi,
Kulangal poy padinthu nalam kilar chezhunthen kuvalai mendru uzhakkiya thottam,
Kariya makadalil pugunthu neer arunthum kala megangalo yenlay,
Kana valam chirantha kadavai ampathiyay, Kalanai kayntha tharparane.

Brahma has got bored, mothers have got tired, women are afraid of child birth,
Diseases have become enemy, old age is troubling, desires follow you and drag,
The god of death is hating his job, The hell is also hating itself,
The world after carrying all the people up to this time is in pain and has become thin,
And am I the only target for carrying the corpse of the chariot of time which rotates?

In the lakes of Thirukadavur, where the flowers open like gems and shine with great luster,
The young and fat Buffallos swim in the water and eat the honey drenching lotus flowers,
And this appears like the big black rich clouds entering the sea and making them in to vapour.
Oh Lord who killed the God of death.

7. Marugu vem chinathar therun avagunathar vanchagam pothintha nenchagathar,
Vazhakkam ondru illa pazhakkarum moodar mathi ilaa pathithar paal anugi,
Porumayil tharuman, neriyinil chetan, Pulamayil kuriya mamunivan,
Purandharan yenavum nirantharam pugazhndu pozhudu avam pokkinen, andho,
Veri malar pirasam chorinthu vandu inamgal midainthu mamukilinai kizhithu,
Mel idathu iravi poasum puravigaly vilangiye vin thala mugattai,
Kazhuvi nindru oongi cheriyum iyndharuvul karpaga tharuvinai oppai,
Kana valam chirantha kadavai ampathiyay, Kalanai kayntha tharparane.

I called people, whose mind is tumultuous with anger, people with bad character,
People whose mind is full of evil tricks and the fools who are not fit to move with good people,
As Dharmaputhra for patience, Adisesha for good character. Agasthya for poetic skills,
And Indra who enjoys life and wasted all my time, Alas.
Oh Lord of Kadayur which is like the wish giving tree among the five great trees which touch the sky,
Where the horses of the sun are nothing but the bees of Thirukadayur growing immensely,
Reaching there and tearing the clouds as a group, having attained that growth,
Due to drinking the constant shower of honey by the various flowers,
Of the prosperous Thirukadayur, Oh Lord who killed the God of death.

8. Nenjakam kuzhaindhu, pani vidaikku isainthu, neerodu kandikai punainthu,
Nilavu porkoil adai valam purinthu, negizhum mun naal malar yeduthu,
Vanchamaa mayakkil mayakkum iympulanaam matthalar valimaiyai kavarnthu un,
Malar padathu iruthi, alakkanai thurathi, mathi migu vazhvu alithidum "Om, "joom sa", yenum nal thooya moondru ezhuthai sukirdhamay kondu archananai chey,
Thondargal uravai kondu unai paniya kanakkaanaam, yenakku arul purivaay,

Kanchamen malar meethu anjam mey pasakka kar mayil ogaramay nadikkum,
Kana valam chirantha kadavai ampathiyay, Kalanai kayntha tharparane.

Please bless me so that I become one in the company of your great devotees,
Who with a melted heart, agree for serving you, put on the sacred ash on them,
And wear the chain of Rudraksha, perambulate your golden temple,
Pick flowers suitable for your worship, win over the enemy of five sensory organs,
Which make one loose his senses to the illusory pleasures of life,
Control all worries and then worship by reciting the great three lettered Mrutyunjaya chant,
Of "Om, Jum Sa", and permit the base man like me to worship you.
Oh God of the town of prosperous Kadayur where the swans sit happily on the lotus flowers,
And the peacocks on seeing the rich clouds open their feathers and dance
Oh Lord who killed the God of death.

9. Maikkayal vizhiyaal mayakki, ul urukki, manjalal mugathinai minukki,
Mani nagai perukki, aasai undakki, valar ila mulai thugil irukki,
Pakkal vandhu amarnthu, men mozhi pagarndhu, paravasam pola mel vizhundu,
Padi (ru) ulam unarnthe asathiyam uraithu parithida kuritha pavayar kkay,
Dukha sagarathil azhundhi naal thorum thotha patta padakanai,
Thuyya chenkamala cheyyathal inaikke, thondu kondal kurai urumo?
Kai kazhangadum thirathinai nigaray kamalamen malar misaim arukaar,
Kalippali chuzhalum kadavai ampathiyay, Kalanai kayntha thathparane.

If this sinner who sank in the sea of sorrow daily by the pretty lady,
Attracting by her eyes with collyrium, melting the mind,
Shining with her face where turmeric has been applied,
Wearing jeweled ornaments, creating passion, tying her chest tightly,
Sitting very near me talking sweet nothings, stealing my heart,
Falling on me as if she has lost their senses, telling lies,
And with her only aim as attracting others,
Does service to your pure lotus like feet, would there be problems?
Oh God from the town of prosperous Kadayur full of bees,
Which have drunk honey from the lotus flowers and rotate like,
The coins rotating in the hands of women playing the game,
Oh Lord who killed the God of death.

10. Cheyal pani vidayay cheppal iynthu ezhuthay, thirithale valam purithalumy,
Chinthayin ninaive dhyanamy, undu thevittal nivedhana chirappay,
Thuyiral vandhanayay, thiru ulkathu uvanthu thullu vel vidai mel yeri,
Thondarum visumbil andarum kana thogayodu yenakku vandhu arulvay.
Vayal varambu uraitha kadaisiyar mukhathai mathiyam yendru athisayam migundhu,
Varum pakal idathum iravinum kuvalai vaay odungamale vilangum,
Kayal nedum thadamum kamukamum kamukai kattiya kannalum podhintha,
Kana valam chirantha kadavai ampathiyay, Kalanai kayntha tharparane.

Consider my actions as service to you, Consider my words as Panchakshara,
Consider my wanderings as perambulations round you, my thought process as meditation,
Consider the food that I eat as the sacred offerings to you and consider my sleep as a salute to you,
And receive them with joy in your holy heart and shower your grace on me along with mother,
In the presence of all devotees of this world and devas of heaven.
Oh God from the prosperous town of Kadayur where the blue lotus flowers,.
Always stand straight thinking the face of the women laborers in the field,
As the Sun due to the brilliance of their faces and which is full of,
Ponds which are full of fishes, areca nut trees and Sugarcane as tall as those trees,
Oh Lord who killed the God of death.

Kala Bhairava Ashtakam

By Adi Shankara
Translated by P. R. Ramachander

[Kala Bhairava is the God who is the Protector of Benares. He is supposed to be the fearsome aspect of Lord Shiva. Once Brahma insulted Lord Shiva and his fifth head teasingly laughed at Lord Shiva. Kala Bhairava (Black Bhairava), who came out from Lord Shiva, tore off the fifth head of Lord Brahma. On the entreaties of Lord Vishnu, Shiva pardoned Lord Brahma. But the sin (in the form of a lady) of beheading Lord Brahma followed Kalabhairava everywhere. Also the head of Brahma stuck to him. To keep away the sin and punishment which were chasing him, Kalabhairava entered the city of Benares. The sin could not enter the city. Kalabhairava was made as the Kotwal (Inspector general) of the city of Benares. Kalabhairava rides on a dog. A pilgrimage to Kasi (Benares) is not supposed to be complete without visiting the temple of Kalabhairava. Another story identifies Kalabhairava with Veerabhadra who cut off the head of Daksha the father of Sathi Devi, when he insulted Lord Shiva. Sathi's body was cut into pieces and strewn all over India giving rise to Shakthi Peetas. Outside every Shakthi Peeta is the temple for Bhairava. There is also another interpretation. He is the form of Shiva who controls the growth and management of time (Kala means time). Whoever wants to spend, manage or ration their time in a proper manner should pray to him. He is also considered as the guardian of temples of Lord Shiva. After locking the doors of the temple of Lord Shiva, the keys are ceremonially offered to Bhairava and taken back in most of the Shiva temples. This very musical stotra of Lord Kalabhairava is supposed to be written by Adi Sankara Bhagawt Pada. Even today this ashtakam is recited by the priests of the temple of Kalabhairava in Benares before blessing the devotee with a tap by the cane of Lord Kala Bhairava.]

Deva raja sevya mana pavangri pankajam,
Vyala yagna suthra mindu shekaram krupakaram,
Naradadhi yogi vrundha vandhitham digambaram,
Kasika puradhi nadha Kalabhairavam bhaje. 1

I salute Kalabhairava, the lord of the city of Kasi,
Whose lotus like feet is being served by Devendra,
Who is merciful and wears the moon on his forehead,
Who wears a snake as his sacred thread,
Who wears the different directions as his cloth,
And who is worshipped by sages like Narada.

Bhanu koti bhaswaram, bhavabdhi tharakam param,
Neelakanda meepsidartha dayakam trilochanam,
Kalakala mambujaksha maksha soola maksharam,
Kasika puradhi nadha Kalabhairavam bhaje. 2

I salute Kalabhairava, the lord of the city of Kasi,
Who shines like billions of suns,
Who helps us cross this miserable ocean of life,
Who is supreme and has a blue neck,
Who has three eyes and grants us our desires,
Who is the death to the God of death,*
Who has lotus flower like eyes,
Who has the undefeatable trident and who does not have decay.
* Could also be translated as death to the time.

Soola tanga pasa danda pani madhi karanam,
Syama kaya madhi devamaksharam niramayam,
Bheema vikramam prabhum vichithra thandava priyam,
Kasika puradhi nadha Kalabhairavam bhaje. 3

I salute Kalabhairava, the lord of the city of Kasi,
Who has a spear, a chord and a stick as weapons,
Who is black in colour and the primeval cause,
Who is deathless and the first God,
Who is free from decay and ill health,
Who is the Lord who is a great hero,
And who likes the special vigorous thandava.*
* Dance with vigorous movements.

Bhukthi mukthi dayakam prasashtha charu vigraham,
Bhaktha vatsalam shivam,* samastha loka vigraham,
Vinikwanan manogna hema kinkini lasath kateem,
Kasika puradhi nadha Kalabhairavam bhaje. 4
* Another version mentions as Stitham - the one who is static.

I salute Kalabhairava, the lord of the city of Kasi,
Who fulfills desires and also grants salvation,
Who is well known for his pretty mien,
Who is a form of Shiva, who loves his devotees,
Who is the God of the entire world,
Who assumes various forms,
And who has a golden waist thread,
On which jingling bells are tied.

Dharma sethu palakam, thwa dharma marga nasakam,
Karma pasa mochakam, susharma dayakam vibhum,
Swarna varna sesha pasa shobithanga mandalam,
Kasika puradhi nadha Kalabhairavam bhaje. 5

I salute Kalabhairava, the lord of the city of Kasi,
Who maintains the bridge of dharma in life,
Who destroys paths which are not right,
Who saves us from the ties of Karma,
Who is the lord who makes us ashamed,
When trying to do wrong things,
Who has a shining body because of golden rope,
With bells tied in various places.

Rathna padukha prabhabhirama padayugmakam,
Nithyamadwidheeyamishta daivatham niranjanam,
Mrutyu darpa nasanam karaladamshtra mokshanam,
Kasika puradhi nadha Kalabhairavam bhaje. 6

I salute Kalabhairava, the lord of the city of Kasi,
Who has feet adorned by the shine of gem studded sandals,
Who is eternal and does not have any one second to him,
Who is our favorite God who bestows everything,
Who takes away the fear of death from humans,
And who grants them salvation by his terrible teeth.

Attahasa binna padma janda kosa santhatheem,
Drushti pada nashta papa jala mugra sasanam,
Ashtasidhi dayakam kapala malikadaram,
Kasika puradhi nadha Kalabhairavam bhaje. 7

I salute Kalabhairava, the lord of the city of Kasi,
Whose loud roar is enough to destroy all those created by Brahma,
Whose sight is sufficient to destroy all sins,
Who is crafty and strict ruler,
Who can grant the eight occult powers,
And who wears the garland of skulls.

Bhootha sanga nayakam, vishala keerthi dayakam,
Kasi vasa loka punya papa shodhakam vibum,
Neethi marga kovidham purathanam jagatpathim,
Kasika puradhi nadha Kalabhairavam bhaje. 8

I salute Kalabhairava, the lord of the city of Kasi,
Who is the chief of the society of Bhoothas,
Who grants broad based fame,
Who is the lord who judges good and bad deeds,
Of those who live in Varanasi,
Who is an expert in the way of righteousness,
And who is eternally old and lord of the universe.

Kalabhairavashtakam patanthi yea manoharam,
Jnana mukthi sadhanam, vichithra punya vardhanam,
Soka moha dainya lopa kopa thapa nasanam,
Thea prayanthi Kalabhairavangri saniidhim druvam. 9

Those who read this enticing octet on Kalabhairava,
Which is the source of eternal knowledge,
Which increases the effect of righteous deeds,
And which destroys grief, passion, poverty, want and anger,
Would surely reach the holy presence of Kalabhairava.

Kala Bhairava Pancha Rathnam

[Five Gems addressed to Kala Bhairava]
Translated by P. R. Ramachander

[Kala Bhairava is the God who is Protector of Benares. He is supposed to be the fearsome aspect of Lord Shiva. Once Brahma insulted Lord Shiva and his fifth head teasingly laughed at Lord Shiva. Kala Bhairava (Black Bhairava), who came out from Lord Shiva, tore off the fifth head of Lord Brahma. On the entreaties of Lord Vishnu, Shiva pardoned Lord Brahma. But the sin (in the form of a lady) of beheading Lord Brahma followed Kalabhairava everywhere. Also the head of Brahma stuck to him. To keep away the sin and punishment which were chasing him, Kalabhairava entered the city of Benares. The sin could not enter the city. Kalabhairava was made as the Kotwal (Inspector general) of the city of Benares. Kalabhairava rides on a dog. A pilgrimage to Kasi (Benares) is not supposed to be complete without visiting the temple of Kalabhairava. Another story identifies Kalabhairava with Veerabhadra who cut off the head of Daksha the father of Sathi Devi, when he insulted Lord Shiva. Sathi's body was cut into pieces and strewn all over India giving rise to Shakthi Peetas. Outside every Shakthi Peeta is the temple for Bhairava. There is also another interpretation. He is the form of Shiva who controls the growth and management of time (Kala means time). Whoever wants to spend, manage or ration their time in a proper manner should pray to him. He is also considered as the guardian of temples of Lord Shiva. After locking the doors of the temple of Lord Shiva, the keys are ceremonially offered to Bhairava and taken back in most of the Shiva temples.]

1. Gadgam, kapalam, Damarugam, Trisoolam,
Hasthambhuje santhathum trinethram.
Digambaram basma Vibhooshithangam,
Namyaham Bhairavam Induchoodam.

I salute Bhairava who wears the crescent,
Who holds in his lotus like hand,
Sword, skull, drum and trident,
Who wears the directions as cloth,
And who has coated his body with ash.

2. Kavithvadham sath varameva modhaan,
Nathalye shambhu manobhiramam,
Namami yasee krutha sara meyam,
Namyaham Bhairavam Induchoodam.

I salute Bhairava who wears the crescent,
Who is poetic and grants good boons,
Who is Shambhu in the mind of his devotees,
Who is bewitching to the mind,
And Salutations to one who has made his dog famous.

3. Jaradhi dukhouga vibhedha daksham,
Viragi samsevya Padaravindam,
Narapathipathwa prathamasu nandre,
Namyaham Bhairavam Induchoodam.

I salute Bhairava who wears the crescent,
Who removes the sorrow of old age,
Whose lotus like feet is worshipped by saints,
And who is the Lord of men and great saints.

4. Samadhi sampatj prathamana thebhyo,
Rema thwad yachitha pada padmam,
Samadhi nishtai sthara sadhi gamyam,
Namyaham Bhairavam Induchoodam.

I salute Bhairava who wears the crescent,
Whose first wealth is Samadhi,
Whose lotus like feet is begged by Rema,
And who enters in to Samadhi easily.

5. Grama gamyam, manasabhi dhooram,
Characharasya prabhaavathi hethum,
Karaba soonya mathabhiramyam,
Namyaham Bhairavam Induchoodam.

I salute Bhairava who wears the crescent,
Who goes to the villages and is far away by his mind,
Who is the cause of dazzle of moving and unmoving things,
Who is produced from nothing and entertains his mother.

Kirtha Ashtakam

[Octet addressed to Hunter]
Translated by P. R. Ramachander

[This is a very rare prayer addressed to Lord Shiva as hunter. It is well known that when Arjuna did Thapas to please Shiva to get Pasupathasthra, he appeared to him in the form of a hunter to test him. To my knowledge there are three temples dedicated to Shiva as a hunter. One of them is in Anthimahakalan Kavu, Chelakkara, one in Panjal and another in Kottayam.]

Thäpincha néeläbha kaleebaräya
Pinchävatamsäya mahesvaräya
Bhaktapriyäyämara püjitäya
Kiräta rüpäya namasivaya || 1 ||

I salute the god with the form of a hunter,
Who has body with blue colour of Tamala tree,
Who is the great God who wears bunch of ear studs,
Who likes his devotees and is worshipped by Devas.

Trayémayäyärthi vinäsanäya
Trailokyanäthäya dayäparäya
Yogéndra chittämbuja samsthitäya
Kiräta rüpäya namasivaya || 2 ||

I salute the god with the form of a hunter,
Who completely eradicates three types of illusions,
Who is the merciful one as well as lord of three worlds,
And who lives in the lotus like mind of great yogis.

Samastalokotbava käranäya
Bhäväbdi potäya bhayäpahäya
Bhütesvaräya akhila bhütitäya
Kiräta rüpäya namasivaya || 3 ||

I salute the god with the form of a hunter,
Who is the cause of birth of all worlds,
Who creates fear to the sea of birth and death,
Who is the lord of all beings and is all the beings.

Kalyänadäya ämala vigrahäya
Jnänasvarüpäya gunälayäya
Vikhyäta véeräya visäradhäya
Kiräta rüpäya namasivaya || 4 ||

I salute the god with the form of a hunter,
Who is the pure form which grants auspiciousness,
Who is the form of knowledge and a temple of goodness,
Who is the famous warrior and who is very learned.

Apära dukhärnava nävikäya
Kshipra prasädäya varapradäya
Véeräyä nänä muni seevitäya
Kiräta rüpäya namasivaya || 5 ||

I salute the god with the form of a hunter,
Who is the boat men who makes cross the sea of extreme sorrow,
Who quickly gets pleased and grants boons,
Who is a valorous one served by great many sages.

Mahänu bhäväya mahäbhujäya
Mahée pariträya samuddidäya
Choräri dushta graha näsanäya
Kiräta rüpäya namasivaya || 6 ||

I salute the god with the form of a hunter,
Who is a great one with great hands,
Who looks after the world and arranges it properly,
And who destroys thieves and bad planets.

Kodanda bänacchurikä viräjata
Karäyatehe vairikuläntakäya
Bhaktärti handree, paradeevatäya
kiräta rüpäya namsivaya || 7 ||

I salute the god with the form of a hunter,
Who armed with Kodanda bow and quiver of arrows,
Becomes the god of death to our enemies,
And who fulfills wants of devotees and is the divine God.

Adhyanta héenäya nirämayäya
Sarvätmanee kanmasha näsanäya
Täpatrayam vyädhi bhishagvaräya
Kiräta rüpäya namasivaya || 8 ||

I salute the god with the form of a hunter,
Who completely demolishes from beginning to end, the bad ones,
Who completely destroys the evils in all beings,
And who is a doctor curing the diseases and three types of sufferings.

Kolaru Thiru Pathigam

[Ten Verses that Remove All Ills]
By Thirujnana Sambandar
Translated by P. R. Ramachander

[Here is a remarkable prayer addressed to Shiva composed by Sambandar, one of great Saivite Saints who were called as Nayanmars. Once, Pandya country of Tamil Nadu was under the influence of Jains with the King himself converting himself to Jain religion. At that time the queen who was a Saivite requested Sambandar and Manikka Vasagar to visit their country and bring it back to Saivism. At that time it seems both saints were in the holy place of Thirumaraikkadu (Vedaranyam). Manikkavasagar was little worried to go as it was thought at that time that the Jains were experts in evil magic. Then Sambandar sang this prayer, which essentially tells that neither the planets nor the evil mantras nor the wild animals nor any other thing that can cause harm, can cause harm to the devotee of Lord Shiva. If this prayer is sung with devotion, it would definitely save us from anything that causes evil. Not being an expert in the old Tamil, in which it is written, for doing this translation, I have consulted several times another English translation for this pathigam available at: www.skandagurunatha.org.]

1. Veyurur tholi pangan, Vidam unda kandan, Miga nalla veenai thadavi,
Masaru thingal, gangai mudi mel aninthen, ulame pugundhu adhanal,
Jnayiru, thingal, chevvai, budhan, vyazhan Velli, sani, pambu irandum udane,
Aasaru nalla, nalla avai nalla, nalla adiyar avarkku migave.

Friend of the lady with Bamboo like shoulders, God having a neck affected by swallowing poison,
One who plays Veena faultlessly, One who wears the spotless moon and Ganga on his head,
Entered inside my mind and immediately made Sun, moon, mars, mercury, Jupiter, Venus Saturn and the two snakes,
Cut away desires and are good, they are good, and are very good to devotees of Shiva.

2. Enbodu kombaodamai ivai marbilanga, erutheri ezhai udane,
Pon pothi matha maalai punal choodi vanthen ulame pugundhu adanal,
Onbathodu ondrodu ezhu pathinettodu aarum udaya natkal avai tham,
Anbodu nalla nalla Avai nalla nalla adiyaar avarkku migave.

With his chest adorned with garland of bones, boar's tusk and tortoise shell,
And also wearing garland of datura flowers with their golden pollen,

And decorating his head with the ganges river, he along with Parvathi comes riding on a bull
And he has entered my mind and stays there and so the inauspicious stars that are
Ninth, seventeenth, eighteenth and twenty fourth among the twenty seven,
Do only good and good with love, for they are good, good for the devotees of Shiva.

3. Uru valar pavala meni oli neeru aninthu, umayodum vellai vidai mel,
Murugalar kondrai thingal mudi mel aninthu yen, ulame pugundhu, athanaal,
Thirumagal kalaya thoorthi cheyya mathu bhoomi disai deivamana palavum,
Aruneri nalla nalla Avai nalla nalla adiyaar avarkku migave.

With his growing radiant coral like body wearing the shining holy ash.
Along with Goddess Parvathi on the white bull, wearing the golden Kondrai flowers*
As well as the crescent on his head, he came and entered in to my mind and so,
The Goddess Lakshmi, Kali, mother earth and the various Gods that god the directions,
Does only good and good with love, for they are good, good for the devotees of Shiva.
* Indian Laburnum

4. Mathi nuthal mangayodu vada aali runthu marai othum engal paraman,
Nathiyodu kondrai malai mudi mel anithu yen ulame pugundhu athanal,
Kothiyuru kalan angi namanodu doothar kodu noygal aana palavum,
Athiguna nalla nalla Avai nalla nalla adiyaar avarkku migave

With the lady with the crescent like forehead sitting below a banyan tree and teaching Vedas,
Our God wears on his head Kondrai flowers along with the river and has entered in to my mind and so,
The very angry god of death along with his messengers and various great diseases,
Does only good and good with love, for they are good, good for the devotees of Shiva.

5. Nanju ani kandan yendhai madavaal thanodum, vidayeru thangal paraman,
THunji yarul vanni kondrai mudi mel aninthu, yen ulame pugandha adhanal,
Venchina avunarodum, urumudiyum minnum migayana bhootham avayum
Anjidum nalla nalla Avai nalla nalla adiyaar avarkku migave

With my father who decorates his neck with poison along with Parvathi riding on a bull,

Showing his grace and Wearing vanni* leaves and kondrai** flowers has entered in to my mind and so,
The angry asuras, roaring thunder, lightning and those ghosts that we are afraid,
Do only good and good with love, for they are good, good for the devotees of Shiva.
* Indian Mesquite ** Indian Laburnum

6. Valari thala thadai vari kovanathar madavaal thanodum udanay,
Naanmalar vanni kondrai nadhi choodi vandhu en ulame pugundhu athanal,
Kolari uzhuvayodu kolai yanai kezhal kodu nagamodu karadi,
Alari nalla nalla Avai nalla nalla adiyaar avarkku migave

With Siva wearing a striped tigers skin and loin cloth, and along with Parvathi,
And wearing vanni leaves and kondari flowers has entered in to my mind and so,
Powerful deadly tigers, murderous elephants, boars, cobras, bears and lions,
Do only good and good with love, for they are good, good for the devotees of Shiva.

7. Cheppila mulai nan mangai oru bhagamaga vidai yeru chelvan adaivaar,
Oppilamathiyum appum mudi mel aninthen ulame pugantha athanaal,
Veppodu kulirum vadam migayana pithum, vinayana vandhu naliyaa,
Appadi nalla nalla Avai nalla nalla adiyaar avarkku migave

With the famous good young damsel occupying one side, he is the source of all wealth,
And keeping on his head, the incomparable moon as well as the river, he entered in to my mind,
And so fevers with chills, rheumatism, excess of bile which come and trouble,
Do only good and good with love, for they are good, good for the devotees of Shiva.

8. Vel pada vizhi cheythanru vidai melirunthu madaval thanodum udanay,
Van mathi vanni konrai malar choodi vandhen ulame pugundhu adhanaal,
Ezhkadal choozh ilangai arayan thanodum idarana vandhu naliyaa,
Aazhkadal nalla nalla Avai nalla nalla adiyaar avarkku migave

With his angry eye he burnt Manmatha when he shot an arrow and along with Parvathi he rides the bull,
And wearing the crescent of the sky, Vanni leaves and Kondrai flowers, he entered in to my heart,
And so the King of Lanka which is surrounded by ebbing sea and other afflictions surrounding the sea,
Do only good and good with love, for they are good, good for the devotees of Shiva.

9. Pala pala vedamagum paranaari bhagan, vasuverum yengal paraman,
Chala magalodu erukku mudi mel aninthu yen ulame pugundhu adhannal,
Malar misayonum malum maraiyodu devar varukalamana palavum,
Alaikadal meru nalla nalla Avai nalla nalla adiyaar avarkku migave

With his ability to assume many forms, the consort of Parvathi who is our lord rides on a bull,
And wearing the Erukku Flower* on his head, he entered my heart,
And Lord Brahma, Vishnu, Vedas, devas and several things that are yet to come,
Do only good and good with love, for they are good, good for the devotees of Shiva.
* Calotropis Gigantean

10. Kothaalar kuzhaviyodu visayar nalgu gunamaai veda vigithan,
Mathamum madhiya nagam mudi mel aninthen ulame pugundhu adhanal,
Putharodu amanavathil azhivirkkum annan thiruneeru chemmai thidame,
Athagu nalla nalla Avai nalla nalla adiyaar avarkku migave

Along with the pretty lady wearing flowers, that varied God of Vedas went to give a boon to Arjuna,
And wearing datura flowers, moon and the serpent, he entered my heart,
And the sacred of ash of his will defeat the Buddhists and Jains without any doubt and,
Do only good and good with love, for they are good, good for the devotees of Shiva.

11. Thenavar pozhi kola alai vilai chen nel, thunni valar chembon engum thigaza,
Naan mugan aadhiyaya biramapurathu marai Jnana Jnana munivan,
Thanuru kolu naalum adiyarai vandhu naliyatha vannam urai chei,
Aana chol maalai oodhum adiyargal vaanil arasalvr aanai namathe.

The saint Thirujnana Sambandar of Brahma puram, where Brahma is worshipped,
And which has honey bees, sugar cane, paddy in an abundant measure,
Is ordering that those devotes who read this garland of words,
Would not suffer the ill effects caused by planets, stars and others and would rule the heavens.

Linga Ashtakam

Translated by P. R. Ramachander

Brahma Murari Sura architha Lingam,
Nirmala bashitha Shobitha Lingam,
Janmaja dukha vinasaka Lingam.
That pranamami sada Shiva Lingam. 1

I bow before that Lingam, which is the eternal Shiva,
Which is worshipped by Brahma, Vishnu and other Devas,
Which is pure and resplendent,
And which destroys sorrows of birth.

Deva Murari pravarchitha Lingam,
Kama dahana Karunakara Lingam,
Ravana darpa vinashana Lingam,
That pranamami sad shiva Lingam. 2

I bow before that Lingam, which is the eternal Shiva,
Which is worshipped by great sages and devas,
Which destroyed the god of love,
Which showers mercy,
And which destroyed the pride of Ravana.

Sarva sukandhi sulepitha Lingam,
Budhi vivarthana karana Lingam,
Siddha surasura vandhitha Lingam,
That pranamami sada shiva Lingam. 3

I bow before that Lingam, which is the eternal Shiva,
Which is anointed by perfumes,
Which leads to growth of wisdom,
And which is worshipped by sages, devas and asuras.

Kanaka mahamani bhooshitha Lingam,.
Panipathi veshtitha shobitha Lingam,
Daksha suyagna vinasana Lingam,
That pranamami sada shiva Lingam. 4

I bow before that Lingam, which is the eternal Shiva,
Which is ornamented by gold and great jewels,
Which shines with the snake being with it,
And which destroyed the Yagna of Daksha.

Kunkuma chandana lepitha Lingam,
Pankaja hara sushobitha Lingam,
Sanchitha papa vinasana Lingam,
That pranamami sada shiva Lingam. 5

I bow before that Lingam, which is the eternal Shiva,
Which is adorned by sandal paste and saffron,
Which wears the garland of lotus flowers,
And which can destroy accumulated sins.

Deva Ganarchitha sevitha Lingam,
Bhavair bakthi pravesa Lingam,
Dinakara koti prabhakara Lingam,
That pranamami sada shiva Lingam. 6

I bow before that Lingam, which is the eternal Shiva,
Which is served by gods and other beings,
Which is the doorway for devotion and good thought,
And which shines like billions of Suns.

Ashta dalopari veshtitha Lingam,
Sarva samudbhava karana Lingam,
Ashta daridra vinasana Lingam,
That pranamami sada shiva Lingam. 7

I bow before that Lingam, which is the eternal Shiva,
Which is surrounded by eight petals,
Which is the prime reason of all riches,
And which destroys eight types of poverty.

Suraguru sura vara poojitha Lingam,
Sura vana pushpa sadarchitha Lingam,
Parathparam paramathmaka Lingam,
That pranamai sada shiva Lingam. 8

I bow before that Lingam, which is the eternal Shiva,
Which is worshipped by the teacher of gods,
Which is worshipped by the best of gods,
Which is always worshipped by the flowers,
From the garden of Gods,
Which is the eternal abode,
And which is the ultimate truth.

Lingashtakam, Idam Punyam padeth Shiva Sannidhow,
Shivalokam avapnothi shive na sahamodathe.

Any one who chants the holy octet of the Lingam,
In the holy presence of Lord Shiva,
Would in the end reach the world of Shiva,
And keep him company.

Maha Linga Ashtakam

By Gopala
Translated by P. R. Ramachander

1. Mahalingam, Mahadevam, Maheswaram, Umapathim,
Sambam, Madhyarjunesam tham gurum devam nathoismyaham.

I am the devotee of that great Linga, that great deva, that great god, the consort of Uma,
Who is Samba, the God of Madhyarjuna (Thiruvidai Marudur), the teacher and the great God.

2. Jyothi roopam, Krishna roopam, Sarva roopam, jagad pathim,
Ishatartha sidhitham shambhum, Mahalingam, nathosmyaham.

I am the devotee of the shining form, the black form, the one who is all forms,
The Lord of the universe, Shambhu, who fulfills our desires and the great Linga.

3. Kasi kshethra Samanamcha, kailasadhadhikam priyam,
Saswatha sthira vasam cha, Mahalingam nathosmyaham.

I am the devotee of that great Linga, who stays in a place equal to Benares,
Which is greater than Kailasam and who stays there permanently.

4. Brahad kuchamba Sahitham, mookamba thapa Saphalam,
Ganadhyaksham, shanmukhancha, Mahalingam nathosmyaham.

I am the great devotee of that Linga along with Ganesha and Shanumhka,
As well as Brahad Kuchambal, who made the penance of Mookamba fruitful.

5. Pradakshinath Aswamedham, Namanath Vajapeyakam,
Stotrath Sri Rajasooyakhyam, smaranath mukthi dhayakam.

Going round him is equal to Aswamedha, Saluting him is equal to Vajapeya,
Chanting prayers is equal to Rajasooya and thinking about him, one gets Salvation.

6. Kshethra vasascha nirmuktha, Theertha snanayi Sadaa suchi,
Panchakshara japaschaiva, Mahalinga prathushyathi.

By staying in temple one gets liberated; by taking bath in sacred waters, you will become ever pure,

And by chanting "Om Namah Shivaya" the God Maha Linga would become happy.

7. Ya Pradosha Mahalingam Rudra japath pradoshayeth,
Sa Sarva roga nirmuktha Sathayusha sukhamethathu.

That Mahalingam can be made happy by chanting Rudra during Pradosham,
And he who chants would get rid of al diseases and live for one hundred years.

8. Darsanath Sarva papagnam, namanath vanchitha pradham,
Smaranath Sarva Sayujyam, Mahalingam nathosmyaham.

I am the devotee of that great Linga, seeing which all sins would be destroyed,
Saluting which all desires would be fulfilled and meditating on which one gets merged with god.

9. Mahalingashtakam stotram, krutham kashtougha nasanam,
Mahalinga prerithena Gopalena krutham Shubham.

The prayer of the octet addressed to Mahalinga which destroys all sufferings,
Was composed by Gopala as per encouragement of Mahalinga. Let there be good.

Maha Mrityunjaya Kavacham

[Great Armour of one who has won over death]
Translated by P. R. Ramachander

Bhairva Uvacha:-
Bhairava said:-

1. Srunushwa Paramesani kavacham Manmukhodhitham,
Maha Mrityunjayasyasya na dheyam Paramadhbutham

Please hear the armour of Lord Paramesawara from my mouth,
Which is the desirable one dedicated to
The great Lord Mrithyunjaya* and is greatly wonderful.
* He has won over death.

2. Yam druthwa, yam padithwa cha yam sruthwa kavachothamam,
Trilokyadhipathir bhoothwa sukhithosmi Maheswari.

Wearing or reading or hearing that great armour,
Would make you own all the three worlds and,
Would lead a very happy life, Oh Maheswari.

3. Thadeva varnayishyami thava preethyaa varanane,
Thadapi paramam thathwam na dathawya durathmane.

Oh blessed one I am describing it due to my love towards you,
And till now such a great principle has not been given to bad souls.

4. Om Asya Sri Maha Mrithyunjaya Kavachasya,
Sri Bhairava Rishi, Gayathri Chanda,
Sri Mrityunjaya rudro devathaa, Om bheejam,
Jram Shakthi, Sa keelakam Houm ithi thathwam,
Chaturvarga phala sadhane pate viniyoga.

Om, for the armour of the great Mrithyunjaya, the sage is Bhairava, The meter is Gayathri,
The God addressed is Mrityunjaya Rudra, the root is "Om", the power is "jram",
The nail is "Sa" and the principle is "Houm" and offering four types of fruits this is being chanted.

5. Om Chandra mandala madhyasthe Rudramale vichithrathe,
Thathrasthwam chinthayeth sadhyam mrithyum prapnothi jeevathi.

Om, Oh Goddess who is in the middle of the moon, who is garland of Rudra, Who is greatly different, If anyone thinks about you, immediately even the dead one become alive.

6. Om jram sa houm sira pathu, devo mrityunjayo mama,
Sri shivo vai lalatam cha Om Houm brovow Sada shiva.

"Om, Jram, Sa, Hroum", let the God Mrityunjaya protect my head,
Let Lord Shiva protect my forehead, "Om Houm", let my eye brows be protected by Sada Shiva.

7. Neelakanto aavathaan nethre, Kapardhee may avatha cchruthee,
Trilochano avathaadh Gandow, naasam may Tripuranthaka.

Let the blue necked one protect my eyes, let the one who holds the skull protect my ears,
Let the three eyed one protect my neck and let the destroyer of three cities protect my nose.

8. Mukham peeyusha ghata brudh, Oshtou may Kruthikambara,
Hanum may Hata kesano, mukham batuka Bhairava.

Let my mouth be protected by him who filled up the pot of nectar.
Let my lips be protected by him who wears the enchanted cloth.
Let my jaw be protected by the one with unkempt hair,
And let my mouth be protected by the youthful Bhairava.

9. Kandharaam Kalamadhano, galam ganapriyo avathu,
Skandhou Skanda pitha pathu, hasthou may giressovathu.

Let my neck be protected by the killer of God of love,
Let my throat be protected by the one who is liked by Ganas,
Let my shoulder be protected by the father of Subrahmanya,
Let my hands be protected by the Lord of the Mountain.

10. Naasaan may Girijanadhaa, Payaad anguli samyudhaan,
Sthanou tharapathi pathu vaksha pasuparthir mama.

Let my nose be protected by Lord of Girija,
Let the lord of all the stars protect my fingers, chest and the vital spirit,
And let my chest be protected by the lord of all beings.

11. Kukshim Kubheravadana, parsou may Mara sasana,
Sarva pathu thayaa nabhim Sooli Prushtam mamavthu.

Let the friend of Kubhera protect my belly,
Let my sides be protected by the one who chided the God of love,
Let him protect everything including my stomach and back side
Be protected by one who holds the trident.

12. Sisnam may Sankara pathu, guhyam Guhyakavallabha,
Katim Kalanthaka paayadh ooru may andhaka gathaka.

Let Lord Sankara protect my private parts,
Let the Lord of Kali protect my private parts,
Let my waist be protected by killer of God of death,
And let my thigh be protected by the killer of Andhaka.

13. Jagarooko avathaa janu, Jange may Kala Bhairava,
Gulfo Payad Jatadhari,Padho mrithyunjayo aavathu.

Let the ever ready one protect my thigh,
Let Kala Bhairava protect my shanks,
Let my ankle be protected by one with matted hair,
And let Mrithyunjaya (the victor over death) protect my feet.

14. Padhadhi moordha paryantham Sadhyojatha mamavathu,
Raksha heenam Nama heenam Vapu pathwa mritheswara.

Let te one who was born by himself protect from feet to head,
And let the God of death protect those areas which have not been protected,
And those places of the body whose names have not been mentioned.

15. Isanyameeswara payad Agneya am agni lochana,
Nairyathyam Sambhu ravyath, maam vayavyam Vayuvahana.

Let North east be protected by Easwara,
Let South east be protected by the one who has fire as an eye,
Let South west be protected by Lord Shambhu,
And let North west be protected by he who rides on wind.

16. Oordhwam balapramadhana pathale Parameshwara,
Dasa dikshu sadaa pathu Maha mrithyunjayascha maam.

Let the strong Pramadha protect the top side,
Let Parameshwara protect the Patala,
Let the ten directions be protected by the great winner over death.

17. Rane Rajakule dhyoothe vishame, prana samsaye,
Paayad Om Jram Maha Rudro, deva devo dasakshara.

In war, amidst royal family, during gambling, during troubles,
And in times when life is in danger let Om Jram Maha Rudra,
Is the god of gods and the one with ten letters.

18. Prabhathe pathu maam Brahma, Madyahne Bairavo aavathu,
Sayam sarveswara pathu, nisayaam nithya chethana,

Let Brahma protect me in the morning,
Let Bhairava protect me in the afternoon,
Let the God of all protect me in the evening,
And let the ever alive one protect me at night.

19. Ardha rather Maha devo, nisanthe maam mahodhaya,
Sarvadaa sarvathu pathu, Om Jram sa houm Mrityunjaya.

Let the great god protect me at midnight,
Let the gentleman God protect me at the end of night,
Let Om Jram Sa Houm Mrityunjaya protect me always and everywhere.

20. Itheedham kavacham poornam, trishu lokeshu durlabham,
Sarva manthra mayam guhyam sarva thanthreshu gopitham.

This armour which thus is complete, is rare in all the three worlds,
And is secret from all manthras as well as all thanthras.

21. Punyam punyapradham divyam deva devadhi daivatham,
Ya idham paden manthram kavacham vachayetha Thatha.

Blessed, leading to blessing, holy, godly even to the Gods of devas,
Is this chant and if this armour is read, then all desires would be fulfilled.

22. Thasya hasthe Mahadevi thryambakasya ashta sidhaya,
Rane druthwa charedh yudham, hathwa sathroon jayam labheth.

In his hands would be the great goddess and the eight great occult powers,
And if he fights in war he would kill all enemies and get victory.

23. Japam kruthwa gruhe Devi samprapsyathi sukham puna,
Maha bhaye, Maha Roge, Maha maari Bhaye thadhaa,
Durbikshe, sathru samhare padeth kavachamadarath.

In the house where it is chanted the Goddess would foresee and establish,
Pleasure again in case of great fear, great diseases, fear of great epidemics,
In case of famine and help in case of killing of enemies.

Ithi Rudra Yamale, Devi Rahasye, Sri Maha Mrityunjaya Kavacham Samaotham.

Thus ends the armour of the great victor against death occurring in Devi Rahasya
Occurring in Rudra Yamala.

Maha Mrityunjaya Stotram

[Prayer of the Great Victor over Death]
By Sage Markandeya
Translated by P. R. Ramachander

[Sage Mrukandu prayed Lord Shiva for a son. Lord Shiva asked him whether he wanted an intelligent son who will live only for 16 years or foolish son, who will live for one hundred years. The sage chose the former. A son was born to him and was named as Markandeya. This boy became a very great devotee of Lord Shiva. On his sixteenth birthday, he entered the sanctum sanctorum of the lord and embraced him. Yama, the lord of death came to take away his soul. Lord Shiva killed Yama. Then the boy Markandeya sang the following stotra. This prayer is supposed to ward of all evils, remove fear of death and realize all wishes.]

Atha Nyasam (Now the Introduction)

Om Sri Ganesaya Nama. Om asya Sri Maha mrutyunjaya stotra mantrasya, Sri Markandeya rishi, Anushtup chanda, Sri Mrutyunjayo devatha, Gowri shakthi, samastha mrutyu santhyartham, sakala aiswarya prapthyartham, jape viniyoga

Salutations to Lord Ganesa. I am chanting this "Maha mrutyunjaya mantra (Chant to win over death), which is composed by Sage Markandeya, in anushtup meter, with Mrutyunjaya as God, Gowri as the strength, with a view to win over death and getting of all sorts of wealth.

Atha Dhyanam (Now the Prayer)

Chandrarkagni vilochanam, smitha mukam,
Padmadwayantha sthitham,
Mudra pasa mrugakshasuthra vilasath paanim
Himaam suprabham,
Kotindu prakalathsudhaplutha thanum haaraathi,
Bhooshojwalam,
Kantham viswa vimohanam, pasupathim,
Mruthyunjayam bhavayeth.

I meditate on that victor over death,
Who has moon, sun and fire as eyes,
Who has a smiling face,
Who sits on two lotus flowers,
Whose hands shine with the sign the rope,

The deer and the garland of rudraksha,
Who has the pleasant shine of the ice,
Who has a body drenched by nectar,
From billions of moons,
Who ornaments himself with several garlands,
Who is very handsome,
Who can attract the entire world,
And who is the lord of all beings.

Japa Viniyoga (Now the chant is being started)

Rudram, pasupathim, sthanum, neelakandam, umapathim,
Namami sirasa devam, kim no mrutyu karishyathi. 1

What can death do to the one,
Who salutes with his head that god,
Who is the angry one,
Who is the lord of all beings,
Who is stable,
Who has a blue neck,
And who is the consort of Uma.

Neelakandam, kalamoorthim kalagnamr kalanasanam,
Namami sirasa devam, kim no mrutyu karishyathi. 2

What can death do to the one,
Who salutes with his head that god,
Who is having a blue neck,
Who is the form of death,
Who knows paste, present and future,
And who destroyed the god of death.

Neelakandam, viroopaksham nirmalam vimalapradham,
Namami sirasa devam, kim no mrutyu karishyathi. 3

What can death do to the one,
Who salutes with his head that god,
Who has a blue neck,
Who has a different eye,
Who is clean,
And who is dazzlingly bright.

Vamadevam mahadevam lokanadham jagatgurum,
Namami sirasa devam, kim no mrutyu karishyathi. 4

What can death do to the one,
Who salutes with his head that god,
Who judges according to merit,
Who is the greatest god,
Who is the lord of the universe,
And who is the teacher of the world.

Devadevam jagannatham devesam vrushabhadwajam,
Namami sirasa devam, kim no mrutyu karishyathi. 5

What can death do to the one,
Who salutes with his head that god,
Who is the God of gods, who is the lord of the earth,
Who is the god of devas and who has a bull flag.
Traiksham chathurbhujam santham jata makuta dharanam,
Namami sirasa devam, kim no mrutyu karishyathi. 6

What can death do to the one,
Who salutes with his head that god,
Who has three eyes,
Who has four hands,
Who is peaceful,
And who wears matted hair and a crown.

Bhasmoddulitha sarvangam nagabharana bhooshitham,
Namami sirasa devam, kim no mrutyu karishyathi. 7

What can death do to the one,
Who salutes with his head that god
Who is covered with ash,
All over his body,
And who wears the serpent,
As an ornament.

Anatham avyayam santham akshamala dharam haram,
Namami sirasa devam, kim no mrutyu karishyathi. 8

What can death do to the one,
Who salutes with his head that god,
Who is limitless,
Who cannot be explained,
Who is peaceful,
Who is the killer,
And who wears the garland of eyes.

Aaandham paramam nithyam kaivalya pada dhayinam,
Namami sirasa devam, kim no mrutyu karishyathi. 9

What can death do to the one,
Who salutes with his head that god
Who is happiness,
Who is beyond thought,
Who is stable,
And who grants salvation.

Ardhanaareeswaram devam parvathy prana nayakam,
Namami sirasa devam, kim no mrutyu karishyathi. 10

What can death do to the one,
Who salutes with his head that god
Who is the god half male half female,
And who is the darling of Parvathy.

Pralaya sthithi karthaaram adhi kartharameeswaram,
Namami sirasa devam, kim no mrutyu karishyathi. 11

What can death do to the one,
Who salutes with his head that god
Who creates the state of deluge,
And who is the god who made the beginning.

Vyomakesam viroopaksham chandrardha krutha shekaram,
Namami sirasa devam, kim no mrutyu karishyathi. 12

What can death do to the one,
Who salutes with his head that god
Whose hair is the sky,
Who has a different eye and who has collected half of the moon.

Gangadharam sasidharam sankaram shoolapaninam,
Namami sirasa devam, kim no mrutyu karishyathi. 13

What can death do to the one,
Who salutes with his head that god
Who carries the river ganga,
Who keep moon as an ornament,
Who is Lord Shankara and who carries a trident.

Swargapavarga datharam srushti sthithyanthakarinam,
Namami sirasa devam, kim no mrutyu karishyathi. 14

What can death do to the one,
Who salutes with his head that God,
Who grant heaven and salvation,
Who looks after creation, upkeep and destruction.

Kalpa ayur dehi mey punyam yavad ayur arogatham,
Namami sirasa devam, kim no mrutyu karishyathi. 15

What can death do to the one,
Who salutes with his head that god,
Who can grant a life of an eon,
Who can bless you with a long life,
Bereft of any sickness.

Shivesanam mahadevam vamadevam sadashivam,
Namami sirasa devam, kim no mrutyu karishyathi. 16

What can death do to the one,
Who salutes with his head that god,
Who is Shiva as well as Easwara,
Who is the great god,
Who gives correct judgements and who is always peaceful.

Uthpathi sthithi samhara karthara meeswaram gurum,
Namami sirasa devam, kim no mrutyu karishyathi. 17

What can death do to the one,
Who salutes with his head that god,
Who takes responsibility,
Of creation, upkeep and destruction,
And who is a great teacher.

Markandeya krutham stotram ya padeth shiva sannidhou,
Thasya mruthyu bhayam nasthi na agni chora bhayaam kwachith. 18

Any one reading this prayer,
Written by Markandeya,
In front of Lord Shiva,
Would not have,
Fear of death,
And fear of fire and thieves.

Shathavrutham prakarthavyam sankate kashta nasanam,
Suchir bhoothwa padeth stotram sarva sidhi pradhayakam 19

Reading it one hundred times,
In times of misery,
Will get rid of it,
And reading it with a clean mind,
Would make one get all his wants.

Mruthyunjaya mahadeva thrahi maam saranagatham,
Janma mrutyu jara rogai, peeditham karma bandhanai. 20

Oh great god, who has won over god of death,
Please save me as I am submitting to you,
From births, deaths, old age and disease,
And also the ties of Karma which affect me.

Thaavaka stvad gatha prana thawa chithoham sada mruda,
Ithi vignapya devesam thryambakakhyam japeth,
Nama sivaya Sambaya haraye paramathmane,
Pranatha klesa naasaya yoginaam pathaye nama. 21-22

I appeal to the God that,
"My soul goes towards you,
And my mind always meditates on you,"
And then chant of Trayambaka Mantra,*
And salute that Samba,
Who is the inner soul of the destroyer,
And pray, "destroy all life's problems,
Oh Lord of Yoga, I salute you."

* Trayambaka Mantra also known as Mahamrityunjaya Mantra is a verse of the Yajurveda. It is in Rudram and it is as follows:
Tryambakam Yajaamahe Sugandhim Pushti Vardhanam |
Urvaarukam Iva Bandhanaan Mrityor Muksheeya Maamritaat ||

We salute and respect,
Him who is naturally scented,
Him who looks after his devotees by mercy,
And Him who has three eyes.
And pray and request,
To move us away from the catch of death,
Like the cucumber from its stalk,
And firmly put us in the path of salvation.

Marga Bandhu Stotram

[Prayer to God of Path]
By Appayya Deekshithar
Translated by P. R. Ramachander

[This great Stotra Rathna was written by Appayya Deekshithar (1520-1593). He was the greatest interpreter of Advaita Siddhanta after Adi Sankara. This stotra is written in praise of the Lord Margabandhu of Virinchipuram, near Vellore of South Arcot District of Tamil Nadu. People who undertake any journey should recite it before traveling, on the days when they are traveling and after the completion of travel. Lord Shiva as Margabandhu would always be with them and protect them.]

Shambho Maha Deva Deva, Shiva
Shambho Maha Deva Devesa Shambho,
Shambho Mahadeva Deva.

Prostrations to He who blesses us with prosperity,
Prostrations to the greatest God,
Prostrations to the abode of peace,
Prostrations to Him, who blesses us with riches,
And Prostrations to him who is the God of Gods.

[To make it readable I have added the word Prostrations which is a hidden word in the above sloka. This sloka has to be recited every time immediately after reciting the five verses given below.]

Phalavanamrath kireetam,
Phala nethrachisha, Dagdha pancheshu Keetam,
Soolahathaaraathikootam, Shudhamradhendu choodam,
Bhaje Margabandhum 1 (Shambho Mahadeva Deva)

I pray to that friend of the path,
Who wears a crown on his head,
Who kills his enemies by his trident,
Who wears a crescent which showers nectar,
And who burnt by the fire of his eyes,
Which are on his forehead,
Him who has the five arrows like an insect.
(Prostrations to him who blesses.)

[Manmatha, the lord of love has five flower arrows - Lotus, Asoka, Mango, Jasmine and Blue Lotus. Lord Shiva killed him by the fire generated by his third eye.]

Ange virjangu jangam,
Abhra Ganga tharangabhi Ramothamangam,
Omkaravati kurangam, Sidha samsevathangrivyagram,
Bhaje Margabandum (Shambho Maha Deva.) 2

I pray to that friend of the path,
Whose limbs are adorned by a snake,
Who is a deer in the park of holy pranava,
Whose feet is worshipped by great sages,
And who looks charming with his head,
Adorned by the Ganga of the sky,
(Prostrations to him who blesses.)

[Pranava is the holy letter "Om". Akasa Ganga resides on the Head of Lord Shiva.]

Nithyam, Chidanada roopam,
Ninhutha sesha lokesa vairi prathapam,
Kartheswaragendrachapam, krithivasam,
Bhaje divya sanmarga bandhum (Shambo Mahadeva Deva.) 3

I pray to that friend of the good divine path,
Who is perennial and of the form of,
Truth, intelligence and bliss,
Who destroyed without reminder,
The glory of the fame of the enemy of Indra,
Who used the golden Mount Meru,
As his bow in the war against three asuras,
And who dresses himself in hides of trees.
(Prostrations to him who blesses.)

[Shiva destroyed the pride of Ravana when he visited his abode. He used Mount Meru as his bow to win over the Tripuras.]

Kandarpa darpagna meesam,
Kala kantam Mahesam Maha vyoma kesam,
Kundabhadandam Suresam, Koti surya prakasam,
Bhajhe Marga bandhum. (Shambho Mahadeva Deva.) 4

I pray to that friend of the path,
Who put an end to the pride of God of love,
Who is the great Lord who has a deep blue throat,
Who has the great sky as his matted lock,
Whose teeth resemble the white jasmine flowers,
And who has the shine of billions of Suns.
(Prostrations to him who blesses.)

Mandara Bhutherydaram, Mandaragendrasaaram, Mahagouryudooram,
Sindhoora dhoora pracharam, Sindhoorajathi dheeram,
Bhaje Margabandhum (Shambho Mahadeva Deva.) 5

I pray to that friend of the path,
Who is more generous than the wish giving tree,
Who is the strength behind the great Mandara Mountain,
Who is very close to the great Goddess Gauri,
Who has a red colour far intense than red lead,
And who is more resolute than the God of the ocean.
(Prostrations to him who blesses.)

[Mandara Mountain was used to churn the ocean of milk.]
Phala Sruthi

Appayyajjwendra Geetham stotra rajam,
Patedhyasthu Bhakthya prayane,
Thasyartha sidhim Vidathe, marga madhye
Abhayam chaashuthosho Mahesa (Shambho Maha Deva Shambho.)

Benefits of Recitation

This King of stotras written by,
Appayya who is the performer of sacrifices,
If read with devotion during journey,
Would ensure fulfillment of wishes,
Protection during journey,
And Lord Shiva would be easily pleased.

Marga Sahaya Linga Sthuthi

[Prayer to Linga which helps on the Way]
By Appayya Deekshithar
Translated by P. R. Ramachander

[This great Stotra Rathna was written by Appayya Deekshitha (1520-1593). He was the greatest interpreter of Advaitha Sidhantha after Adhi Sankara. This is another stotra which is written in praise of the Lord Margabandhu of Virinchipuram, near Vellore of South Arcot district of Tamil Nadu. People who undertake any journey should recite it before traveling, on the days when they are traveling and after the completion of travel. Lord Shiva as Margabandhu would always be with them and protect them.]

Payonadhi theer nivasa Lingam,
Balarka koti prathimam Trinethram,
Padmasnerachitha Divya Lingam,
Vandhamahe Marga Sahaya Lingam 1

I salute the Linga which helps us on the way,
The Linga in the shores of Paalar,
Which has three eyes and shines like crores of the Sun of the dawn,
The Linga which was worshipped by Lord Brahma

Ganga tharangollasa dugdamangam,
Gajendra charmambara bhooshithangam,
Gowri mukhambhoja vilola bringam,
Vandhamahe Marga Sahaya Lingam 2

I salute the Linga which helps us on the way,
Whose head is washed by the tides in Ganges,
Who wears as ornament the hide of an elephant,
And who is the bee going round the lotus face of Parvathi.

Sukankani bhootha maha bhujangam,
Samjnana sampoorna nijantharangam,
Suryendu bimbanala bhooshithangam,
Vandhamahe Marga Sahaya Lingam 3

I salute the Linga which helps us on the way,
Who wears the great serpent as his bangle,
Who has full divine knowledge within him,
Who wears sun, moon and fire as ornaments.

Bhaktha Priyam Bhava vilola Bringam,
Bhakthanukoola amala bhooshithangam,
Bhavaika lokantharam adhi Lingam,
Vandhamahe Marga Sahaya Lingam 4

I salute the Linga which helps us on the way,
Who likes his devotees, who is a bees circling the felling of devotion,
Who wears ornaments partial to his devotees,
Who is another world of devotion and primeval God.

Samapriyam soumya mahesa Lingam,
Samapradham Soumya kadaksha Lingam,
Vaamanga soundarya vilolithangam,
Vandhamahe Marga Sahaya Lingam 5

I salute the Linga which helps us on the way,
Who likes Sama Veda. Who is pretty and great God,
Who gives good things and looks with equanimity,
And who has the glance from Goddess on left side.

Panchakshari bhootha sahasra Lingam,
Panchamrutha snana parayanangam,
Panchamrutham bhoja vilola Bringam,
Vandhamahe Marga Sahaya Lingam 6

I salute the Linga which helps us on the way,
Who is personification of five letter Namashivaya,
Who likes to be bathed by Panchamrutha,
Who is bee circling the lotus called Panchamrutham.

Vande suraradhitha pada padmam,
Sri Shyamavalli ramanam mahesam,
Vande Maha meru sarasanam Shivam,
Vandhamahe Marga Sahaya Lingam 7

I salute the Linga which helps us on the way,
Whose lotus like fet is worshipped by Devas,
Who is consort of Goddess Parvathi,
Salutations to the great Meru and shiva who sits like a sage.

Mrita Sanjeevana Kavacham

Translated by P. R. Ramachander

[This remarkable and very powerful armour is supposed to help for preventing untimely death. It is some times referred as Mruta Sanjeevani Stotram. It is available in Malayalam script at: scribd.com. It is also available with Hindi meaning at: shivu360.blogspot.com]

1. Yevam aaradhya gowreesam devam Mrityunjeswaram,
Mrita sanjeevanam namanaa kavacham prajapeth sadaa.

Thus after worshipping the Lord of Gowri, who is the God who won over death,
Always propagate the knowledge of the armour called victory over death.

2. Sarath saratharam punyam, Guyath, guhyatharam Shubham,
Mahadevasya kavacham mrityu sanjeevanabhidham

Holy essence of essences and auspicious secret of secrets,
Is the armour of Lord Shiva which is like a medicine for death.

3. Samahitha manaa bhoothwaa srunushwa kavacham shubham,
Sruthwaidad divya kavacham rahasyam kuru sarvadaa.

Make others hear the auspicious armour with a disciplined mind,
Or hear the holy armour but keep it as secret always.

4. Varaabhayakaro yajwaa sarva deva nishevitha,
Mrutyunjayo maha deva prachyam maam pathu sarvadhaa.

Let the great God Mrityunjaya, who is honoured by all devas,
And who shows his hands as blessing and protection guard my east side always.

5. Dadhaana Shakthim abhayaam trimukha Shad buja Prabhu,
Sada shivo agni roopi maam Aagneyaam pathu sarvadhaa.

Giving power and protection and having three faces and six hands,
Let the Sadhashiva with the form of fire protect my south east.

6. Ashtadasa bhujo petho Dandaa bhayakaro Vibhu,
Yama roopi Mahadevo Dakshinasyaam sadavathu.

Let the great God having the form of God of death,
And having eighteen hands along with a fearful form protect my south.

7. Bangaa bhayakaro dheero raksho gana nishevitha,
Raksho roopi Maheso maam nairythyam sarvadavathu.

Let the fearful one with unkempt form, who is courageous,
Who is interested in protecting his Ganas, who has the form of protection,
And who is the great god always protect my South West.

8. Pasa bhaya bhuja sarva rathnakara nishevitha,
Varunathmaa Mahadeva, paschime maam sadavathu.

Let my west be always be protected by the great God having the form of Varuna,
Who has goad and protection in his hand and who is served by people having all type of gems.

9. Gadha bhaya kara Prana nayaka sarvadhaa gathi,
Vayavyaam maruthathma maam Sankara pathu sarvadhaa.

Let Lord Shankara who is having the spirit of the wind,
Who is fearful, holding the mace, who is the Lord of the soul,
And who is the protection at all times protect my north west.

10. Sankhabhayakara hastho maam nayaka Parameshwara,
Sarvathmaa anthara dig bhage pathu maam Sankara Prabhu,

Let Lord Sankara holding the conch and showing protection,
And who is my Lord Parameswara, protect me,
In the inside of all my souls.

11. Soolabhayakara sarva vidhyaanam adhi nayaka,
Eesanathma thadai eesanyam pathu maam parameswara.

Let the Parmeswara holding the fearful trident,
Who is the great God of all knowledge,
Who is the soul of Eesanya protect my North east.

12. Oordhwabhage Brahma roopi, viswathma adha sadaavathu,
Siro may Sankara pathu lalatam chandra shekara.

Let God with the form of Brahma protect my above part,
Let the God of the universe protect my below part,
Lat Sankara protect my head and Chandra Shekara my forehead.

13. Broomadhyam Sarva lokesa, trinethro lochane aavathu,
Broo yugmam giresa pathu, karnou pathu Maheswara.

Let the God of all the worlds protect the middle of eyebrows,
Let my eyes be protected by God with three eyes.
Let my two eye brows be protected by Lord of the Mountain,
Let Maheswara protect my ears.

14. Nasike may Mahadeva, oshtou pathu vrushadwaja,
Jihwaam may Dakshinamurthir dandhaan may Gireeso aavahu.

Let Mahadeva protect my nose,
Let the God with bull in his flag protect my lips,
Let my tongue be protected by Dakshinamurthy,
And let my teeth be protected by the Lord of the Mountain.

15. Mruthyunjayo Mukham pathu, Kandam may Naga Bhooshana,
Pinaki math karou pathu, Trisooli Hrudayam mama.

Let the winner over death protect my mouth,
Let the one decorates himself with serpent protect my neck,
Let the God holding Pinaki bow protect my hand,
And the one with trident protect my heart.

16. Pancha vakthra sthanou pathu udaram Jagadheeswara,
Nabhim pathu virooopaksha, parsou may Parvathi pathi.

Let my chest be protected by the five headed one,
Let the Lord of the universe protect my stomach,
Let my navel be protected by Viroopaksha,
Let my nearby areas be protected by consort of Parvathi.

17. Kati dwayam Gireeso, may prushtam may Pramadadhipa,
Guhyam maheswara patho mama ooru pathu Bhairava.

Let both my waists be protected by lord of the Mountain,
Let my back side be protected by the lord of Pramadhas,
Let Maheswara protect my private parts,
And let Bhairava protect my knees.

18. Jahnuni may Jagad hartha, jange may Jagadambika,
Padou may sathatham pathu loka vandhya sada shiva.

Let my thighs be protected by the punisher of the world,
Let my shanks be protected by the Goddess of the world,
Let my feet be always protected by Sada shiva whom the world salutes.

19. Gireesa pathu may Bharyaam, Bhava pathu suthaan mama,
Mruthyunjayo mamayushyam chitham may Gana Nayaka.

Let my wife be protected by the Lord of the Mountain,
Let the great one protect my sons,
Let the winner over death protect my life,
And let the lord of the Ganas protect my mind.

20. Sarvangam may sada ppathu Kalakala Sada shiva,
Yethath kavacham punyam devathaanaam cha durlabham.

Let all the parts of my body be always protected by Sadashiva, who killed God of death,
This is the holy armour which is not easily available to the devas.

21. Mrutha sanjevanam namnam Mahadevena keerthitham,
Sahasravarthanam cha asya purascaharameeritham.

This armour of God Shiva, which is called that which is the medicine for death,
If read one thousand times would be preparatory step to go to the sea of his.

22. Ya padeth srunuyannithyam,
Sravayeth su samahitha,
Sa kala mruthyum nirjithya,
Sada ayushyam samassathe.

If this is read or heard daily,
Or explained properly to others,
It Would, after avoiding untimely death,
Make his life equal to hundred.

23. Hasthena vaa yadhaa sprutwaa mrutham sanjeevayasou,
Aadhyo Vyadhyasthasya ne bhavanthi kadhachana.

If by taking in the hand Mruthasanjeevini Kavacha,
A sick one is touched, that sickness will not occur again.

24. Kalamruthyumapi prapthamasou jayathi sarvadhaa,
Animadhi gunaiswaryam labhathe manovothama.

The great human being would always win over untimely death,
And he would also get the eight occult powers like anima.

25. Yudharambhe padithwedha ashta vimsathi varakam,
Yudha madhye sthitha sathru sadhya sarvair na drusyathe.

If this is read twenty eight times before the war by the resister,
Then the enemy who are placed in the middle of the war would vanish.

26. Na brahmadhini Chasthrani,
Kshayam kurvanthi thasya vai,
Vijayam labhathedheva,
Yudha madhye api sarvadhaa.

Not even the arrows of Brahma,
Could even make him weak,
And he would get victory,
Even in the middle of war always.

27. Pratharuthaya sathatham ya padeth kavacham shubham,
Akshayyam labhathe soukhyam iha loke prathra cha.

He who reads this holy armour daily as soon as he wakes up in the morning,
Without any limit he would get happiness in this world and in the other.

28. Sarva vyadhi vinirmuktha,
Sarva roga vivarjitha,
Ajaramarano bhoothwa,
Sadaa Shodasa varshika.

He would get freedom from all diseases,
And all diseases would keep away from him
And he would be free from decay and diseases,
And would always look as if he is sixteen years.

29. Vicharathyakhilaan lokaan,
Prapya bhogamscha durlabhaan,
Thasmad idham gopyam,
Kavacham samudhahrutham.

Staying it in this world, it helps you
In attaining unattainable pleasures
And so this is held as a very great secret,
And so this armour is being talked about.

30. Mruthyu sanjeevanam naamna devairabhi durlabham

This armour of making the dead alive is difficult to get even by the devas.

Ithi Sri Vasishta praneetham Mrutha sanjeevani kavacham Sampoornam

Thus ends the Mrutha Sanjeevani armour composed by Sage Vasishta.

Muneeswarar Stotram

Translated by P. R. Ramachander

[Muneeswarar or God like sage is a popular village God of Tamil Nadu. It is believed that when Lord Shiva got angry against Daksha, his father in law, he first created Veerabhadra, to destroy Daksha and eight muneeswaras to look after the beings of the earth. They are called Shiva Muni, Maha Muni, Thava Muni, Naatha Muni, Jada Muni, Dharma Muni, Pandi Muni, Easwara Muni and Vazha Muni. All of them are called Muneeswara. Some of them have fierce forms and others have peaceful forms. Munseeswara worship is popular in Tamil Nadu, Karnataka, Singapore and Malaysia. Animal sacrifice is done in temples with fierce form of Muneeswara,. Here is a great prayer addressed to Muneeswara.]

Refrain
Om Namashivaya om, Om Namashivaya
Om Namashivaya om, Om Namashivaya
Om I salute Lord Shiva Om, I salute lord Shiva,
Om I salute Lord Shiva Om, I salute lord Shiva,

1. Ardha jama velayil, Akhilam thoongum kalayil,
Ukkiramai varugiraar, ulaka nadhan Dalapathi
Kachai katti varugiraar, Kayil dandam yenthiye,
Garjanayum cheukiraar, Kadalai pola pongiye

In the mid of night, at the time when the world is sleeping,
With great ferocity comes, the commander in chief of the Lord of the world,
He comes fully prepared, holding a staff in his hand,
He is also roaring, Raising up like a sea.

2. Ucharikkum manthiram, omkara nadhamaam,
Mechukira vathiyam, melai kadal idikalaam,
Archanaikal purivathu, aadi adangum thalangalaam,
Ithanaikkum adhipathi, Kala devan THalapathi.

The chants that he utters are all the sound of "Om",
The musical instrument he likes is the thunder of the western sea,
The places he worships are those places where he dances and gets peaceful,
And the Lord of all this, is the Commander of the God of death.

3. Sangu ndha sekhandi tharai parai vathiyam,
Mangalamai muzhangida mahimayodu varugiraar,

Thongum meesai kathiyaam, thudikkum kannil sakthiyaam,
Ingithamai nethiyil olirum neeru venmayai.

When the Sound of conch, Shekandi, Tharai and Parai* instruments,
Are making auspicious sounds, he is coming with very great fame,
His dropping moustache is his sword and his power is in his battling eye,
And his forehead is shining prettily with white sacred ash mark.
* A metal gong, A broad leather drum and a short drum

4. Dhuttamigu devathai, thudukku cheyyum yakshikal,
Athanayum adakkave, aavesam kondu varugraar,
Kattalaikal poduvaar, Kadumayaga Chaduvaar,
Athanaikkum athipathi, aanavar thaan nam pathi.

For subduing all evil demi gods as well as,
The very mischievous Yakshis, he is coming with great emotion,
He would pass orders and would command us with harshness,
For he is the lord of everything and such a one is our lord.

5. Kali aadum velayil, kood thalam poduvaar,
Kala Kalan poosayil thalamodu aduvaar,
Chamamana velayil, konangiyai maaruvaar,
Chema nalam koorida chithar kolam chooduvaar

At the time when the Goddess Kali dances, he would keep the beat,
At the time of worship of the killed of God of death, He would dance with rhythm,
During the very dark night time, he would turn in to oracle,
And for predicting your welfare, he would turn in to a Sidha.

6. Iravu kaalai idai veli irulum oliyum cherveli,
Puravi meethi yeriye Puyalai pola varugirrar,
Ariyum aranum ayanudan annai moovar pothida,
Puriyum kadamai vilangave punnagayum purigiraar.

At the middle of the day and night when light and darkness joins,
He climbs on a horse and comes like a storm,
Being appreciated by Brahma, Vishnu, Shiva and the three Goddesses,
To make others understand his job, he also breaks in to a smile.

7. Anchezhuthai othidum anaivarukkum adimayaam,
Nenjamathil eesanai ninaithavarkkum adimayaam,
Thanjamena eesanai, panipavarkkum adimayaam,
Vanjamindri avagalai aadarikkum vallalaam.

He is a slave to all those who chant "Namashivaya",
He is also slave to all those who meditate on Shiva in their mind,
He is also slave to all those who surrender to God,
And he is the unbiased philanthropist who supports them.

8. Thillai nadhan chevadi dhinamum yendhanin,
Thollai pokka varupavar, Thodarnthu yennai kappavar,
Pillaikalaam yengalai perumayodu kaakave,
Yellai kaval deivamai, yendrum vaazhndu arulpavar.

In my heart which daily wishes for the feet,
Of the lord of Chidambaram, he is the one to remove my problems,
He is the one who continues to protect me,
For the sake of protecting us who are his children,
He is living as the village border God and showers his grace.

9. Yendru vanthapodhilum, yenthan manam vizhithidum,
Nandru othum mndhiram, yenthan chevi kettidum,
Antha puravi kulambu oli, yenthan illam kadakkayil,
Chinthai yavvum eesanin chevadiyil nilathidum.

Any time that he comes, my mind would wake up,
And the properly chanted chant of his would be heard by my ears,
And when the sound of hoof of that horse crosses my home,
Al my thoughts would go and join with the feet of the God.

Nataraja Dasakam

By Sengalipuram Ananthrama Deekshithar
Translated by P. R. Ramachander

[This prayer is addressed to Nataraja (the king of dancers), a form of Lord Shiva. This has been composed by one of the greatest scholars of the last generation who was an expert in Upanayasas about stories of all Gods. Sengalipuram Anantarama Dikshitar (2 August 1903 - 30 October 1969) was a Śrauti scholar and also was a great exponent of the art of upanyasas (discourses) on various subjects in Hinduism. Born in the Thanjavur district of Tamil Nadu as the first son to Sri Subramanya Dikshithar, boy Anantharaman was initiated into the learning of the Vedass under his father Subramanya Dikshithar who was also known as chinna Muthannaval brother of Sengalipuram Vaidhyanatha Dikshithar or Periya Muthannaval. After a fruitful life, Sri Deekshithat took Apad Sanyasa and died. His Samadhi is in Chinna Thiruppathi, Salem, Tamil Nadu.]

1. Kanaka sabha gatha, kanchana Vigraha, kama vinigraha, kantha thano,
Kali kalithakhila papamalapaha kruthi samavrutha deha vibho,
Kuvalaya sannibha rathna vinirmitha, divya kireeta, subashta thano,
Jaya jaya hey nataraja pathe shiva bhagya samrudhi muparjaya may.

Oh God who lives in the golden hall, who has a golden body,
who killed God of love and has amagnetic body,
Who removes all the sins created by Kali age,
who is the lord who covers his body in elephant hide
Who wears a divine crown which is embedded,
With several gems and resembles the blue lotus flower,
Victory, victory to Lord Nataraja, please grant me,
The peaceful luck and wealth in plenty.

2. Karakalithamala, shula bhayangara, kala nirasaka Padha vibho,
Padha kamala gatha bhakthajanaqvana, bhaktha sukankana deva vibho,
Shiva nilayagatha bhoothi vibhooshitha, deekshitha poojitha poojaya thano,
Jaya jaya hey nataraja pathe shiva bhagya samrudhi muparjaya may.

Oh God who holds the pure trident and is the lord
Who kicked by his feet the horrifying God of death,
Who is determined to look after the pleasures,
Of the forest of devotees who come seeking his lotus like feet,
And whose form is worshipped by the Deekshithas,
Who have applied sacred ash and came from Kailasa,

Victory, victory to Lord Nataraja, please grant me,
The peaceful luck and wealth in plenty.

3. Hara hara Sankara Bhaktha hrudambara vasa Chidambara nadha Vibho,
Duritha niranthara, Dushta Bhayankara darasana sankara divya thano,
Dasa satha kanthara sesha hrudanthara, sankara rakshitha Partha guro,
Jaya jaya hey nataraja pathe shiva bhagya samrudhi muparjaya may.

Oh God who lives on the minds of devotees, who shout,
"Hara hara Sankara" and who is the lord of Chidambara,
Who is fearful loking to those bad people,
Who permenantly cause trouble to others,
Who has a holy body seeing which you grant peace,
Who occupies the heart of Adhi sesha with thousand heads,
AndWho s the teacher of Arjuna who gave him protection,
Victory, victory to Lord Nataraja, please grant me,
The peaceful luck and wealth in plenty.

4. Shiva, shiva Sankara, Samba puranthara poojitha sundara manthra nidhe,
Mura hara sannithi mangala Darsana Manthra rahasya Chidathma thano,
Pura hara samharapapamapaa kuru, bheethimara athikrutha makilaam,
Jaya jaya hey nataraja pathe shiva bhagya samrudhi muparjaya may.

Oh peace of peace who is Sankara, who is with the Goddess,
Who is worshipped by Indra and is the treasure of pretty chants,
Who grants auspicious looks near the killer of Mura,
Whose form is that of secret chants and the ultimate divine,
Who destroyed the three cities, please destroy my sins,
Fear which is created by all the enemies,
Victory, victory to Lord Nataraja, please grant me,
The peaceful luck and wealth in plenty.

5. Bhujaka vibhooshana, bhoothi vilepana, Phala vilochana, loka thano,
Vrushabha suvahana, ganga payo dhara, Sundara narthana, soma thano,
Sutha dhana Dhayaka, soukhya vidhayaka, sadhu dayakara sathva thano,
Jaya jaya hey nataraja pathe shiva bhagya samrudhi muparjaya may.

Oh God who decorates himself with snake, who applies sacred ash,
Who has an eye on forehead and whose body is the world,
Who rides on a bull, who carries a river,
Who dances beautifully, who has a body with Goddess,
Who grants sons and wealth, Who grants pleasant life,
Who shows mercy on the good and has a body of pure conduct,
Victory, victory to Lord Nataraja, please grant me,
The peaceful luck and wealth in plenty.

6. Sakala hrudanthara, Chandra kala dhara, manthra parakrutha, bhootha dhadhe,
Charana samarchana divya druhagatha, Deva vararpitha Bhaghya dadhe,
Vidhi, hari narada yaksha surasura, bhootha krutha sthuthi Thushata mathe,
Jaya jaya hey nataraja pathe shiva bhagya samrudhi muparjaya may.

Oh God who is in the heart of all beings, who carries crescent of moon,
Who is the one who has Bhoothas that can be driven away by Manthras,
And who gets satisfied by prayers of Vishnu, Brahma, Narada,
Devas, Asuras and the Bhoothas,
Victory, victory to Lord Nataraja, please grant me,
The peaceful luck and wealth in plenty.

7. Giri Thanayarpitha Chandana Champaka, kumkuma pankaja gandha thano,
Dhimi dhimi dhindhimi vadhana noopura, pada thalothitha nrutha guro,
Ravi kiranasthama yagatha daivatha drushta sunarthana daksha thano,
Jaya jaya hey nataraja pathe shiva bhagya samrudhi muparjaya may.

Oh God who has a scented body due to application,
Of Sandal paste, Champaka flowers,Kukum and Lotus,
Who is the teacher of dance from whose feet,
And anklet the sound of "Dhimi,dhimi, dindhimi" arises,
And who is the body punished by good dance,
When the devas come to see him at time of sunset,
Victory, victory to Lord Nataraja, please grant me,
The peaceful luck and wealth in plenty.

8. Himi girija kara sangrahanothitha modha supoorna, suvarna thano,
Guhagana nayaka, geetha gunarnava, gopura suchitha viswa thano,
Guna gana bhooshana gopathi lochana gopa kuladhipa mithramane,
Jaya jaya hey nataraja pathe shiva bhagya samrudhi muparjaya may.

Oh God who got great joy by getting married,
To the daughter of snow mountain, who has a golden body,
Whose good qualities are sung by Lord Ganesa and Subrahmanya,
Whose super great form is indicated by the tall tower,
Whose decoration is good character, who has sun as an eye,
And who is the great friend of the chief of the gopa clan,
Victory, victory to Lord Nataraja, please grant me,
The peaceful luck and wealth in plenty.

9. Damaruka dharina, indhu kala dhara, indrapada brutha magnikaram,
Guha jananiyutha matha mrugothama marthijanakhila roga haram,

Bhaja bhaja manasa vismruthikaraka roga thanu pari dathapadham,
Jaya jaya hey nataraja pathe shiva bhagya samrudhi muparjaya may.

God who holds the small drum, who wears crescent of moon,
Who grants position of Indra, who carries fire in his hand,
Who is with mother of Subrhamanya, who holds the deer,
Who destroys al diseases of devotees who approach him,
Who removes diseases like epilepsy by giving his leg,
To those who have mind always singing him,
Victory, victory to Lord Nataraja, please grant me,
The peaceful luck and wealth in plenty.

10. Natha jana sankara, pinka jada dhara, gandala sathkara gaura thano,
Varada pathanjali sathkruthi sannutha mruga charanapitha pushpa dathe,
Damaruka Vadana bodhitha sarva kalakhila, Veda rahasya thano,
Jaya jaya hey nataraja pathe shiva bhagya samrudhi muparjaya may.

God who gives pleasure to his devotees, who has a brown matted hair,
Who holds poison in his neck, who is white in colour,
Who was pleased ny the prayers of sage Pathanjali,
Whose feet was offered flowers by he who had a tiger's feet,
Who has all the arts in the universe due to playing drum,
And who has the body which is the secret of Vedas,
Victory, victory to Lord Nataraja, please grant me,
The peaceful luck and wealth in plenty.

11. Shivatha manantha padanvitha Rama sudeekshitha sathkavi padyamitham,
Nadana padherathi thushtikaram, bahu bhagyameepsitha sidhikaram,
Padathi, srunothi cha bhakthi yuktho yathi bhagya samrudhi madholapathe,
Jaya jaya hey nadaraja pathe shiva bhagya samrudhi muparjaya may.

This poem composed by the good poet Antharama Deekshitha,
Gives eternal peace, makes Lord Nataraja happy,
Gives occult powers to those who read or hear it with devotion,
And also grants them great luck without doubt,
Victory, victory to Lord Nataraja, please grant me,
The peaceful luck and wealth in plenty.

Nataraja Pathu

By Muniswamy Mudaliar
Translated by P. R. Ramachander

[This great prayer addressed to Lord Nataraja (the King of dancers) of Chidambaram was written about 30 years ago by Sri Chirumanavoor Muniswamy Mudaliar. It is an appeal to Lord Shiva and a great prayer. The beauty of the original cannot be brought in a translation fully but I hope devotees would find this translation useful. The Tamil original is given at: facebook.com.]

1. Maandhi bhoothamodu, vinnadhi andam nee,
Marai nagin adimudiyum nee,
Mathiyum nee, Raviyum nee, Punalum nee, analum nee,
Mandalamirandezhum nee,
Penum nee, aanum nee, pallyuirkku uyirum nee,
Piravum nee, Oruvum neeye,
Bhedhadhi bhedham nee, padhadhi kesam nee,
Petha thai thandhai neeye,
Ponnum nee, porulum nee, irulum nee, oliyum nee,
Pothikka vandha guruvum nee,
Pugazh onaa grahangal onpathuvum nee, indha bhuvangal pethavanum nee,
Ennariya jeeva kodigal eendra appane,
Yen kuraigal yarkku uraippen,
Eesane, sivakami nesane, yenai eendra, thillai vaazh natarajane.

You are that which is spread from the beings of the earth to the planet in the universe,
You are the top to bottom of the four Vedas,
You are the moon, you are the Sun, you are the stream, you are the fire,
You are the two sets of the seven worlds,
You are woman, you are man, you are the soul of several beings,
You are everything else, you are also the one,
You are the differences and similarities, you are from foot to head,
You are the mother and father who gave birth to me,
You are the gold, you are the assets, you are darkness, you are light,
You are the Guru who came to teach,
You are the famous nine planets, you are the creator of these worlds,
Oh father who gave birth to innumerable beings,
To whom shall I tell my problems,
Oh God, Oh darling of Parvathi, Oh Nataraja of Chidambaram who gave birth to me.

2. Maan aada, mathi aada, punal aada, mangai Shivakamiyaada,
Maal aada, nool aada marayaada, thirayaada, marai thandha piramman aada,
Konaada, vanulaga kootamellam aada, kunjara mugathaan aada,
Kundalam irandu aada, thandai puli yudai aada, kuzhandhai murugesan aada,
Jana sambandarodu indira pathinettu muni ashta palagarum aada,
Narai thumbai arugaada, nandi vaganam aada, nattiya pengalada,
Vinai oda, yunai paada, yenai nadi yithu velai virunthodu aadi varuvaai.
Eesane, sivakami nesane, yenai eendra, thillai vaazh natarajane.

Deer dancing, moon dancing, streams dancing, Goddess Parvathi dancing,
Lord Vishnu dancing, books dancing, Vedas dancing, waves dancing,
Brahma who gave Vedas dancing,
King dancing, all the crowd in heaven dancing, the god with elephant face dancing,
The two ear globes dancing, armlets and the tiger cloth dancing, the baby Subrahmanya dancing,
Along with Jnana Sambandar, Indra, the eighteen sages and eight direction guards dancing,
The sparse thumbai flowers dancing, the Nandi the vehicle of Shiva dancing, dancing girls dancing,
And with fate the time is running, when I sing about you, please come to me with a feast.
Oh God, Oh darling of Parvathi, Oh Nataraja of Chidambaram who gave birth to me.

3. Kadal yendra puvi meethil, alai yendra uru kondu, kanavendra vaazhvai nambi,
Kaathendra moovasai marutha chuzhalile, kattundu nitham nitham,
Udal yendra kumbhikku unavendra uyirai thedi oyaamal iravu pagalum,
Undu undu uranguvathai kandatheyallathu, oru payan adainthilene,
Thadam yendra idai karayil bandha pasangal yenum thabaram pinnalittu,
Thayendru, cheyendru, neeyendru, naanendru, thamiyenai ivvannamai,
Idayendru, kadayendru, yen yendru kelathiruppathu than azhagagumo?
Eesane, sivakami nesane, yenai eendra, thillai vaazh natarajane.

On this earth which is like the sea, taking the form of tides, believing in the dream called life,
Daily, daily getting completely tied up, in the whirl wind of the three type of desires
Without rest searching day and night for the food called life to this pot called body,
And spending all the time in eating and sleeping and nothing else, I did not achieve anything.

In the track called the shore of life, getting me tied up completely with affection and love,
With the concepts called mothers, children, myself, you made me the baser or little better type,
And Was it right on your part right not to question me why I was like this?
Oh God, Oh darling of Parvathi, Oh Nataraja of Chidambaram who gave birth to me.

4. Pambu sooniyamalla, vaippalla, maaranam thambanam vasiyam alla,
Patala vanchanam, para kaya pravesam alla, madhuvalla, jalam alla,
Ambu gundugal vilaga mozhiyum mandiramalla, aagaya guligayalla,
Anbodu cheygindra vadha modigal alla, ariya mohanavun alla,
Kumba mani, macha muni, chatta muni, brahma rishi, konganar puli paaniyum,
Gorakkar, valluvar, bhoga muni ivar yellam kooridum vaithiyamalla,Yen manthu un adi vittu neengathu nilai nirkka yethu ulathu pugala varuvai.
Eesane, sivakami nesane, yenai eendra, thillai vaazh natarajane.

It is not snake nor black magic, it is not some evil thing kept, It is not some wish for my death,
It is not something to make me immobile, It is not something to attract me,
It is not the cheating of hell, it is not making one soul enter another body,
It is not alcoholic drink, it is not a trick, it is not a chant to avoid arrows and bombs,
It is not a tablet from the sky, it is not black magic being done with affection,
It is not the rare pretty form to attract, it is not the medical treatment prescribed by,
Agasthya, Macha sage, Chatta sage, Brahmin sage, the Kongana sage,
Sage Gorakka, sage Valluvar, sage Bhoga but please tell me,
What should I do, so that my mind never goes away from your feet.
Oh God, Oh darling of Parvathi, Oh Nataraja of Chidambaram who gave birth to me.

5. Nondu vandhen yenru aayiram cholliyum, cheviyenna mandhamundo,
Nutpa neri yariyatha pillayai petha pin nokkatha thanthai undo,
Santhathavum thanjam yendru adiyai piditha pin thalaratha nenjamundo,
Danthi mugan aaru mugan, iru pillai yillayo, thanthai nee maladu thaano,
Vindhayum jalavum unnidamirukkuthe, vinai ondrum marigilene,
Vedamum sasthiramum unnaye pugazhuthe, vedikkai ithu vallavo,
Indha ulageerezhu men alithai chollu, ini unnai viduvathillai,
Eesane, sivakami nesane, yenai eendra, thillai vaazh natarajane.

Though I have told you thousand times that I have come with pain, are you not able to hear it?

Are there any fathers who do not look after, their own son whose understanding is poor?
Is there any heart that does not melt, though I have always been holding your feet seeking protection?
Do you not have two sons called the elephant faced one and the six faced one, are you a barren father?
Though you have tricks and odd nature with you, I am not able to see any action from you?
Is it not funny, that Vedas and shastras sing your praise?
Please tell me, why did you create these two times seven worlds, I am not going to leave you,
Oh God, Oh darling of Parvathi, Oh Nataraja of Chidambaram who gave birth to me.

6. Vazhi kandu unnadiyai thuthiyatha pothilum, vanchai illatha pothilum,
Vaalayamai koyil chuthatha pothilum, Vanjakame cheytha podhilum,
Mozhiyadanai moganai yillamale padinum, moorkane mugadagilum,
Mosame cheyyinum, desame kavarinum, muzhu kamiye aayinum,
Pazhi yenakkallave, thay thanthai kkallavo, parthavargal cholvargalo,
Parariya manaivikku pathi udal yeentha, nee balanai kakka onatho,
Ezhil periya andanga adukkai yamaitha nee, yen kuraigal theerthal peritho,
Eesane, sivakami nesane, yenai eendra, thillai vaazh natarajane.

Though I did not find the way and did not pray your feet, though I did not have affection towards you,
Though as a habit I did not go round temples, though I was only doing deceit,
Though I sang the language without ornamentation, though I am top level boorish,
Though I deceive, though I steal even the nation and though I am completely passionate,
The blame does not come to me but doesnot the blame go to my father and mother, would not the people who see this tell,
Oh God who publicly gave half your body to your wife, can you not protect this boy,
And you who have stacked the big globes so nicely, can you not solve my problems,
Oh God, Oh darling of Parvathi, Oh Nataraja of Chidambaram who gave birth to me.

7. Annai thanthai yennai eendratharkku azhuvano, arivilathatharkku azhuvano,
Allamal nan mugan thannaye novano, aasai moondrukku azhuvano,
Mun pirappu yen vinai cheythan endrazhvano, Yen mooda varavikku azhuvano,

Munnilen vinai vandhu moolumendru azhvano, Mukthi varum yendru unarvano,
Thannai nondazhuvano, unnai nondazhuvano, thava menna vendrazhuvano,
Thayalarkku azhuvano, mey valarkku azhuvano, tharithira thasaikku azhuvano,
Innum yenna piravi varumo vendrazhuvano, yellam uraikka varuvai,
Eesane, sivakami nesane, yenai eendra, thillai vaazh natarajane.

Would I cry, for my father and mother for having given birth to me?
Would I cry for being not intelligent or would I find fault with the four headed Brahma?
Would I cry for the three desires, would I cry about problems created by my previous birth?
Would I cry for my foolish knowledge, would I cry thinking that I would be covered by result of my past sins?
Would I realize that I would get salvation? Would I blame myself and cry?
Would I blame you and cry?
Would I cry thinking why these penance, would I cry for the ladies, would I cry for increasing the truth?
Would I cry for my poverty, would I cry as to what would be my next birth, please come to tell all this,
Oh God, Oh darling of Parvathi, Oh Nataraja of Chidambaram who gave birth to me.

8. Kayamun mara meethu pinju aruthano, Kanniyargal pazhi kondeno,
Kadan yendru porul parithu vayiru erintheno, kilai vazhiyil mullu itteno,
Thayarudan piravikku yenna vinai cheytheno, Thantha porul illai yendreno,
Than endru kervithu kolai kalavu cheytheno, Thavasigalai yesineno,
Vaayaara poy cholii veen porul parittano, vanavarai pazhithittano,
Vadivu pola pirarai cherkkathu adithno, vandha pin yen cheythano,
Eeyatha lobhi yendre peyar yeduthano, yellam porutharulvay,
Eesane, sivakami nesane, yenai eendra, thillai vaazh natarajane.

Did I pluck the fruit before it got matured, did I get blame from virgin ladies,
Did I rob someone in the name of loan and make any one suffer,
Did I put thorns in the branch short cut path, did I do any harm to my mother at birth,
Did I deny the receipt of money by me, did I became egoistic and rob or murder someone,
Did I berate sages, did I tell great lies and steal wealth, did I find fault with gods,
Did I like the ones with form, did not allow others to join and beat them, What I did, I do afterwards,
Did I take a bad name as a miser who never gives, please pardon me for all these,

Oh God, Oh darling of Parvathi, Oh Nataraja of Chidambaram who gave birth to me.

9. Thaayaar irundhenna, Thandahayum irundhenna, than piravu yuravu kodi,
Dhana malai kuvithenna, gana peayar yeduthenna, dharaniyai aandu menna,
Cheyargal irundhenna, Guruvai irundhenna Cheedargal irundhu menna,
Chithu pala kathenna, nithamum virathangal cheythenna, nadhigal yellam,
Oyaathu moozhginum yenna balan, yeman olai ondrai kandu thadukka,
Udavumo, ithu velaam chanthayura vendru than, unniru patham pidithen,
Yaar meethu un mana mirunthalum un kadai kkan parvai yathu pothume,
Eesane, sivakami nesane, yenai eendra, thillai vaazh natarajane.

What if mother is there, what if father is there, what if you are born in a noble family,
And made Mountains of money, what if I got great fame, what if I ruled the earth,
What if I have children, what if I am a teacher, what if I have students,
What if I learn several tricks, what if I observe penance daily,
What if I continuously dip myself in sacred river waters, Will all these,
Help me to stop the call from the god of death, and so thinking that these are only temporary friends,
I caught hold of your feet and so wherever you kept your mind, I would be satisfied by a mere look,
Oh God, Oh darling of Parvathi, Oh Nataraja of Chidambaram who gave birth to me.

10. Innamum chollavo, un manam kallo, irumbo, perum parayo,
Iru cheviyum mandhamo, kelathu anthamo, ithu unakku azhagu thano,
Yennai mokamo ithu venna kopamo, ithuvum un cheygai thaano,
Iru pillai thapamo, yaar meethu kopamo, aanaalum naan viduveno,
Unnai vittu yengu chendraalum vizhal aaveno, naan unnai aduthum keduveno,
Oho, idhu un kuttham, men kuttham ondrum illai, yutthu paar petthavayo,
Yen kutthamaayinum, un kutthamaayinum, ini arul alikka varuvai,
Eesane, sivakami nesane, yenai eendra, thillai vaazh natarajane.

Shall I tell further, is your mind stone or steel or big boulder,
Are both your ears not working properly and are you acting as if you did not hear,
Is this proper for you, do you like me, what type of anger is this, is this also your action,
Are you sad because of only two kids, whom are you angry with, but in spite of it, will I leave you,
Wherever I go leaving you, will I not become useless, would I suffer in spite of being near to you,

Oh, this is not either my fault nor yours, see care carefully, are these born to you,
Even if it is my fault or that of yours, please come to shower your grace on me,
Oh God, Oh darling of Parvathi, Oh Nataraja of Chidambaram who gave birth to me.

11. Sani, Rahu, Kethu, Budhan, Shukran, Chevvai, Guru, Chandiran suryan ivarai,
Chathu enakullakki, rasi panirandayum, samamai niruthiyudane,
Paniyotha nakshtrangal irupathi ezhum pakkuva paduthi pinnal,
Pagargindra kiranangal pathinondrayum vetti palarayum adhatti yen mun,
Kani polave pesi kedu ninaivu ninaikindra kasadargalayum kasakki,
Katha nin thondaraam thondarkku thondarkal thozhutha naaki,
Iniyavala maruvu chiru vanavai muni chami yenai aalvathini yun kadan kaan.

Making Saturn, Rahu, Kethu, Mercury, Venus, Mars, Jupiter, moon and sun inside me,
Making all the twelve rasis stand equally, after processing the snow like twenty seven stars,
And cutting the eleven rays that shine behind and after shouting at many,
And after talking before me like fruit and after pulverizing the bad ones wishing bad things,
You saved the volunteer of your volunteers and made him saluted by your volunteers,
And so it is your job to rule over Vanavai Munichamy who has a sweet disposition.

Nathopadesa Storam

[Prayer that teaches Devotees]
Translated by P. R. Ramachander

[This prayer addressed to Lord Shiva is not a popular one but is very pretty. It has 20 slokas, which are of four sets of five similar slokas.]

Mana samadhou paramantharangam,
Vidhaya nishpandamanutha rangam,
Bidha vidhathum bhava bheetha bhangam,
Vibhum bhajathwam girija bhujangam. 1

Oh knowledgeable ones, to remove fear of this worldly life,
Keep the mind in Samadhi, and deep inside our mind,
Think of that God who is storehouse of everything,
And pray that God who is the darling of Parvathi.

Pasyaavaseneva maha vihangam,
Valgabaleneva maha thurangam,
Nirudhya yogena mana plavangam,
Vibhum bhajadwam girija bhujangam. 2

Control the mind which is like a monkey through yoga,
Like you control a big bird by the use of a rope,
And a big horse by the use of strong rope controls,
And pray that God who is the darling of Parvathi.

Manthraoushadhi kriyaya bhujangam,
Yadha Yadha vaguraya kurangam,
Manasthadhayamya dhiyasthasangam,
Vibhum bhajadwam girija bhujangam. 3

Control the mind and make it immobile by the intellect,
Like the way you control the snake by using charms and drugs,
And the way that a deer is made immobile by use of the net,
And then pray that God who is the darling of Parvathi.

Bithwalikam subrukutee vibhangam,
Yasyagnir idhyad thrabha sadanangam,
Dadaha tham mohathama pathangam,
Vibhum bhajadwam girija bhujangam. 4

Pray that God who is the darling of Parvathi,
Who is like the Sun who kills the darkness of passion,
And whose forehead has several lines,
From where rose the great fire that killed the God of love.

Vahantham udhama bhujangamangam,
Jadabhara nirbharanakagangam,
Vilochanam chagni sikha visangam,
Vibhum bhajadwam girija bhujangam. 5

Pray that God who is the darling of Parvathi,
Whose body is decorated by several big snakes,
And who carries with him in the matted locks,
The great Ganges of the sky and the reddish eye due to emit fire.

Bhava bandha baddha vidhurodharanam,
Phani mandala jwalad alangaranam,
Vrajatha kshamadhara daree saranam,
Saranam thushara kiranabharanam. 6

Seek refuge of that God who wears moon as ornament,
Who saves those tied by the rope of worldly life,
Who decorates himself with a group of snakes,
And who lives in the caves of the Mountains.

Krutha gha smara niraakaranam
Katu kaala koota kabalikaranam,
Vrajatha prapanna janatha saranam,
Saranam thushara kiranabharanam. 7

Seek refuge of that God who wears moon as ornament,
Who killed the avaricious god of love,
Who swallowed the potent poison of Kala Koota,
And who is the protector of those who depend on him.

Maru medhinee rachitha sancharanam,
Tridasendra sekhara saracharanam,
Vrajatha tri dukha harana smaranam,
Saranam thushara kiranabharanam. 8

Seek refuge of that God who wears moon as ornament,
Who travels round the cremation grounds,
Who has the potent feet saluted by Devas and Indra,
And who removes the here sorrows, just by thought.

Pranatham janam jithajaramaranam,
Rachanyantha maptha bhava nistharanam,
Vraja thahitha Tripura samharanam,
Saranam thushara kiranabharanam. 9

Seek refuge of that God who wears moon as ornament,
Who prevents old age and death to those who pray him,
Who decides to remove sorrows of worldly life from his devotees,
And who destroyed the enemies from the three cities.

Avadhootha moha thimiravaranam
Kari kruthi kalpitha paravaranam,
Vrajatha prakalpitha pure saranam,
Saranam thushara kiranabharanam. 10

Seek refuge of that God who wears moon as ornament,
Who removes the screen of the darkness of passion from sages,
Who wears the hide of the elephant as a great dress,
And who fought the asuras of the three cities.

Tharunathamaala maleemasathaalam
Jwalana sikha patalojjwalaphalam,
Sirasilasath parameshtikapalam,
Sryatha vibhum hatha kalmasha jalam. 11

Seek refuge of that God who removes the net of sin,
Who made the weapon of God of love ineffective,
Who has a forehead in which, there is burning fire,
And who wears the skull of Brahma.

Naramukha kalpitha sekharamaalam,
Nathajana jrumbhitha mohahamaalam,
Nayanashikaa satha sathitha kaalam,
Sryatha vibhum hatha kalmasha jalam. 12

Seek refuge of that God who removes the net of sin,
Who wears the garland of human heads,
Who removes ignorance of those who bow to him,
And who burnt the God of death by the fire of his eye.

Vishama vishagni sikha vikaraalam,
Phanipathi haramathheva vishalam,
Galabhuvi vibhratha mrugasiraalam,
Sryatha vibhum hatha kalmasha jalam. 13

Seek refuge of that God who removes the net of sin,
Who can tolerate the great fire of poison,
Who wears the garland of the King of snakes,
And who holds the great poison in his neck.

Vidalaithum na mruthe bhava naalam,
Tribhuvana seemani kaschana naalam,
Thama mala maanasa vasa maralam,
Sryatha vibhum hatha kalmasha jalam. 14

Seek refuge of that God who removes the net of sin,
Who is the only one capable in the three worlds,
To break the growing misery of day today life,
And who lives like a swan in the people with good hearts.

Kamala paraga pisanga jataalam,
Jaladhi samarpana tharpitha balam,
Bhava bhata bhanga maha karavaalam,
Sryatha vibhum hatha kalmasha jalam. 15

Seek refuge of that God who removes the net of sin,
Who has matted lock with the colour of pollen of lotus,
Who wears the Moon who rose from the sea,
Who is the great sword which cuts away the sorrows.

Athiga smara bhasmara jodawalam,
Nathaloka samarpitha bodha balam,
Dwaja dhama virajitha maha dawalam,
Bhajatha prabhumadhri sutha dawalam. 16

Pray the lord of the daughter of the Mountain,
Who reminds one of the whiteness of ash,
Who gives inner strength to his devotees and who has the white bull in his flag.

Prabhaya pari bhootha dalath davalam,
Gala mangadarathna shikha sabalam,
Dadhatham visha knuptha maha kabalam,
Bhajatha prabhumadhri sutha dawalam. 17

Pray the lord of the daughter of the Mountain,
Who wins in whiteness the colour of his steed,
Who shines due to the gems in his shoulder belts,
And who has a neck coloured due to the poison he drank.

Shikharam dhyoona dheela haree tharalam,
Galamoola mupoda maha garalam,
Dadhtaham hrudayam cha sudha saralam,
Bhajatha prabhumadhri sutha dawalam. 18

Pray the lord of the daughter of the Mountain,
Who has the shaking head due to the ganges,
Who has a neck filled with poison and who has nectar like heart with which he blesses.

Apaneetha kukarma kalangamalam,
Nathaloka vitheerna maha kamalam,
Dadatham shubha sidhi vibha kamalam,
Bhajatha prabhumadhri sutha dawalam. 19

Pray the lord of the daughter of the Mountain,
Who cleanses the dirt due to our committed sins,
Who blesses the world of his devotees with bliss and who blesses his devotees with good powers.

Dadatham vachanam ghanahasa kalam,
Namatham dalayanthamagham sakalam,
Bhajatham cha disantha mabeeshta phalam,
Bhajatha prabhumadhri sutha dawalam. 20

Pray the lord of the daughter of the Mountain,
Who tells sweet words laced with wit,
Who removes all sins from whom who bow and who grants all their wishes to those who pray.

Pancha Nadheeswara Ashtakam

Translated by P. R. Ramachander

[This octet is about the God presiding over Thiruvayaru Temple near Kumbakonam. That small town has five rivers flowing through it and all the three Carnatic Trinity were born there.]

1. Mahadeva Bhavakara Neelakanda trilochana,
Shiva Sankara Sarvathman, Pahi Pancha nadheepathe.

Protect me, Oh Lord of Five Rivers, who is the great god, who is Lord Shiva, The blue necked one, one with three eyes, Sankara and the soul of all beings.

2. Tripuranthaka Sarvesa, Chandrashekara, dhoorjade,
Vamadeva, krathu dwamsin, Raksha Pancha nadhee pathe.

Protect me, Oh Lord of Five Rivers, who destroyed Tripuras, who wears the moon,
Who has a disheveled hair, who is Vamadeva and one who destroys might.

3. Deva deva jagannatha, Parvathi Ramana prabho,
Bhoothesa Sarva koumare, Raksha Pancha nadhi pathe.

Protect me, Oh Lord of Five Rivers, who is the God of gods, who is God of universe,
Who is the Lord making Parvathi happy, who is Lord of Bhoothas and who is always youthful.

4. Shambho, Pasupathe, Sthano, Gangadhara, Mrudavyaya,
Nagabharana Viswesa, Raksha Pancha nadhi pathe.

Protect me, Oh Lord of Five Rivers, who is Shambu, who is lord of all beings, who is the carrier of Ganga,
Who is Lord of Parvathi and lord of the universe wearing serpent ornament.

5. Pinakapane, Srikanda, Kapala krutha sekara,
Aghora Sathyojathathwam, pahi Pancha nadhi pathe.

Protect me, Oh Lord of Five Rivers, who holds the bow called Pinaka, who has a divine neck,
Who is one who collects skulls, who was born out of horrific truth, (who is approachable by aghora Saints)

6. Soolin, Khapardhin, Gireesa, Bhavodbhava, manonmama,
Asthi bhoosha Dhaya Sindho, pahi Pancha nadhi pathe.

Protect me, Oh Lord of Five Rivers, who holds trident, who has braided knotty hair,
Who is the lord of the Mountain, who destroys Karma, who is within the mind,
Who decorates himself with bones and who is the ocean of mercy.

7. Vyomakesa, thrayee naga, vedambuja Bhaskara,
Swayam prakasa chidroopa, pahi Pancha nadhi pathe.

Protect me, Oh Lord of Five Rivers, who has sky as hair, who has three serpents,
Who is sun that opens the lotus of Vedantha, who shines of his own and has a divine form.

8. Sarpa rajordhwa Sampatha, jada mandala manditha,
PInakamruga drug deva, pahi Pancha nadhi pathe.

Protect me, Oh Lord of Five Rivers, who has a long King of snakes with him,
Who has matted hair surrounding his head and who is the God who holds Pinaka and the deer.

9. Mamashtaka midham stotram prathiyama viseshatha,
Padathe vanchitham Sarvam prayaschami dwithoma.

This octet composed by me is special in different periods of time,
And Oh Brahmin, one who reads it would get his desires fulfilled.

10. Panchapakesa Japyesa pranatharthi harethi cha.
Japen nama thrayam nithyam, punarjanmam na vidhyathe.

Those who daily chant the three names, Panchapakesa,
Pranatharthi as well as Hara, would not have rebirths.

11. Raksha Pancha nadhee nada, Dhayasindho, Maheswara,
Anadha nadha bhakthanaam abhaya pradha Sankara.

The Great God, the ocean of mercy and god of the five rivers,
That Sankara, the Lord of orphans would give protection to his devotees.

Parasurama Shiva Sthuthi

[Prayer of Lord Shiva by Lord Parasurama]
Translated by P. R. Ramachander

Sri Parasurama Uvacha:
Lord Parasurama said: -

1. Eesa, thwam sthothum icchami sarvadha sthothum akshama,
Akshara Akshaya bheejam kim vaa stoumi nireehakam.

Oh God, I desire to pray you and pray you always impatiently,
You are the never decaying and never dying seed and how do I pray you without any desire.

2. Na yojanaam karthum Eso devesam sthoumi Mooda dhee,
Vedaa na sakthaa yam stothum ka sthowam iheswara.

I am planning as to how I can with a foolish brain pray you God,
And not being devoted to Vedas can I pray this way or How should I pray you Oh God

3. Vag Budhi Manasaam dhooram, saraath saram, parath param,
Jnana mathrena sadhyam cha sidham sidhair nishevitham.

Far away from words, brain and mind, essence of essence, superior to the best,
Possible to reach just by thought, and attained by Sidhas using their divine power.

4. Yamakasam ivadhyantha Madhya heenam thadha avyayam,
Viswa thanthram athanthram cha swathanthram, thanthra bheejakam.

Like the sky of great restraint, without having beginning, middle and end and also imperishable,
Having universal system, without system, independent of a system and see of a system.

5. Dhyana asadhyam duraradhyam athisadhyam krupa nidhim,
Thrahi maam karuna sindho dheena bandho athi dheenakam.

Oh God impossible to meditate, difficult to approach and easily approachable treasure of mercy,

Oh ocean of mercy, please save me, the friend of the oppressed and the greatly miserable.

6. Adhya may sapham janma, jeevitham cha sujeevitham,
Swapne apya drushtam bhavathaisha aadhunaa pasyami chakshusha.

If I want this birth to be fruitful and make this life in to a good life,
I should be able to see you even in dream and in water oh Lord and now be able to see by my eyes.

7. Sakradhaya sura ganaa kalayaa yasya sambhava,
Charachara kalamsena tham namami maheswaram.

If Devas and Indra are to happen and present along with the moon,
By the crescent portion of, movable and immovable

8. Sthree roopam, kleeva roopam cha pourusham cha vibhibharthi ya,
Sarvadharam sarva roopam tham namami Maheswaram.

He bears the feminine form, the form of the impotents and also the form of a man,
He is the support of all and he has the form of all and I salute that great God.

9. Yam Bhaskara swaroopam cha sasi roopam huthasanam,
Jala roopam, vayu roopam tham namami Maheswaram.

He takes the form of the sun, he takes the form of moon, fire,
Water and wing and so I salute that great God.

10. Anantha Viswa srustinaam samharthaaram bhayankaram,
Kshanena leela mathrena, tham namami maheswaram.

He horrifyingly destroys all the creations in this wide world,
In a second, just like a sport and I salute that great God.

Phala Sruthi

11. Ithyevam ukthwaa Brugu papatha charanambuje,
Aasisham cha dadhou thasmai samuthpanno Babhoova sa.

After saying like this Parasurama fell at his lotus like feet,
And after receiving the blessings he rose up and was again blessed.

12. Jamadagnya krutham stotram ya padeth bhakthi samyutha,
Sarva papa vinirmuktha sHivalokam sa gachathi.

This prayer which was composed by the son of Jamadagni, if read with devotion,
Would save one from all sins and he would go to world of Shiva.

Ithi Sri Brahma vaivartha Maha purane Ganapathi Khande
Sri Parasurama krutha Sri Shiva Sthuthi sampoornam

Thus ends the prayer addressed to Shiva composed by sage Parasurama,
Which occurs in the book of Ganesa in the Brahma Vaivartha Purana.

Parameshwara Stotra

[Prayer to God Ultimate]
Translated by P. R. Ramachander

[Here is a prayer to God Ultimate. In some stanza it addresses Lord Shiva and in another Lord Vishnu but what it aims is to address God who is beyond such limited descriptions. It is extremely musical and taken from Stotra Rathnavali published by Gita press, Gorakhpur.]

Jagadeesa sudheesa bhavesa vibho,
Parameshwara parathpara pootha pitha,
Pranatham pathitham hatha budhi balam,
Janatarana taraya thapithakam. 1

Hey Lord of universe, Hey Lord of good people,
Hey source of everything, Hey supreme one,
Hey primeval God, Hey very holy one, Hey son, Hey father,
I pray, take care of this sinner who lacks wisdom and strength,
And help me cross this painful life which is difficult to cross.

Guna heena sudheena malina mathim,
Thwayi pathari dathari chaparathim,
Thamasa rajasa vrutha vruthimimam,
Janatarana taraya thapithakam. 2

Oh God who helps people to cross this life,
Please help me, who am troubled by this life
Who does not have good qualities, who is miserable,
Who possesses a very dirty mind,
And who has base and egoistic personality,
To cross this life though I am,
Far away from your protective and endowing glance.

Mama Jeevana meenamimam pathitham,
Marughora bhveeha suveehamaho,
Karunabdhi chalomirjala nayanam,
Janatarana taraya thapithakam. 3

Oh God who helps people to cross this life,
I am a fish which has fallen in the arid desert of life,
And you can save me by a mere glance,
Of your eyes which are the ocean of mercy,
And so please help me to cross this trouble giving life.

Bhava vaarana karana karma thathou,
Bhava sindhujale shiva magnamatha,
Karunancha samarpaya thareem twaritham,
Janatarana taraya thapithakam. 4

Oh God who helps people to cross this day to day life,
Oh destroyer of universe and who is the cause of that universe,
I am drowned in this ocean of day to day life, Oh Lord Shiva,
And so please speedily give me the boat of your mercy,
And so please help me to cross this trouble giving life.

Aathinasaya janur mama punya ruche,
Durithou gabharou paripoorna bhuva,
Sujaganya maganyamapunyaruchim,
Janatarana taraya thapithakam. 5

Oh God who helps people to cross this day to day life,
Oh God who appreciates good acts, quickly destroy my life,
Which has filled the earth with huge amount of sins committed,
Due to my infinite interest in evil and sin, all my life.

Bhava karaka narakahaaraka hey,
Bhavatharaka pathakadaraka hey,
Hara Sankara kinkara karma chayam,
Janatarana taraya thapithakam. 6

Oh God who helps people to cross this day to day life,
Who is the creator of the world, who liberates one from hell,
Who is the destroyer of the world and who uplifts sinners,
Oh God Shankara, please save this, your slave from his existence.

Trishithaschirmasmi sudhaam hitha may,
Aachyutha chinmaya dehi vadanya vara,
Athimohaavasena vinashtakrutham,
Janatarana taraya thapithakam. 7

Oh God who helps people to cross this day to day life,
I am very thirsty for life giving nectar of knowledge,
Oh infallible one, Oh blissful one, please give it to me,
Who has lost everything due to a great delusion, Oh giver of boons.

Pranamami namami, namami bhavam,
Bhava janma kruthi prani shoodanakam,
Guna heena mananthamitham saranam,
Janatarana taraya thapithakam. 8

Oh God who helps people to cross this day to day life
I bow to you, I salute you, and I salute the God who is the originator,
Oh God who removes the fear in the mind of animals who are born,
Oh God who is beyond qualities, Oh limitless one, I surrender to you.

Parvathi Vallabha Ashtakam

Translated by P. R. Ramachander

[Here is a prayer addressed to Shiva as the husband of Parvathi.]

1. Namo bhootha nadham namo deva devam,
Nama kala kalam Namo divya thejam,
Nama kama asmam, nama santha seelam,
Bhaje parvathi vallabham neelakandam.

Salutations to lord of all beings, Salutations to god of Gods,
Salutations to the death to god of death, salutations to the great light,
Salutations to he who he made Manmatha in to ashes,
Salutations to one who is calm by nature,
Salutations to the consort of Parvathi who has a blue neck.

2. Sada theertha sidham, Sadha bhaktha paksham,
Sada shaiva poojyam, Sada shura basmam,
Sada dhyana yuktham, sada jnana dalpam,
Bhaje parvathi vallabham neelakandam.

Always ready near sacred waters, Always on the side of his devotees,
Always worshipped by Shaivaites, Always wearing the holy ash,
Always in pose of meditation, Always interested in wisdom,
Salutations to the consort of Parvathi who has a blue neck.

3. Smasanam bhayanam maha sthaana vasam,
Sareeram gajaanaam sada charma veshtam,
Pisacham nisesa sama pasoonaam prathishtam,
Bhaje parvathi vallabham neelakandam.

He who lives in the very fearful ground of cremation,
He who always covers himself with the hide of elephant,
He who is seen with beings equal to devils and ghosts.
Salutations to the consort of Parvathi who has a blue neck.

4. Phani naga kande, bhjuangahd anekam,
Gale runda malam, maha veera sooram,
Kadi vyagra sarmam, chitha basma lepam,
Bhaje parvathi vallabham neelakandam.

He who has tied a cobra in his neck is in company of many snakes,
He wears a garland of skulls and he is a greatly valorous hero,

He wears the skin of a dead tiger and applies ash of cremation on his body,
Salutations to the consort of Parvathi who has a blue neck.

5. Siraad shuddha Ganga, Shhivaa Vama bhagam,
Viyad deerga kesam sadaa maam trinethram,
Phanee naga karnaam sada bala chandram,
Bhaje parvathi vallabham neelakandam.

He has pure Ganga on his head and Parvathi on his left side,
He always has long uncut hair on his head and he has three eyes,
He wears hooded snake on his ears and always keeps the young moon,
Salutations to the consort of Parvathi who has a blue neck.

6. Kare soola dharam maha kashta nasam,
Suresam varesam mahesam janesam,
Thane charu eesam, dwajesam, gireesam,
Bhaje parvathi vallabham neelakandam.

He has trident in his hands, he destroys great troubles,
He is the Lord of devas, Lord of blessings, greatest Lord and Lord of the people,
Pretty one is Lord of our body, God with a flag and Lord of Mountains,
Salutations to consort of Parvathi who has a blue neck.

7. Udhasam Sudhasam, sukailasa Vasam,
Dara nirdhram sasmsidhi tham hyathi devam,
Aja hema kalpadhruma kalpa sevyam,
Bhaje parvathi vallabham neelakandam.

Not very particular of his looks, having great servants, he lives on the great Kailsa,
He helps the poor of this earth, he is the great God of who controls the past,
He is served by the invincible golden wish giving tree and also by the eons.
Salutations to the consort of Parvathi who has a blue neck.

8. Munenam varenyam, gunam roopa varnam,
Dwija sampadastham Shivam Veda sasthram,
Aho dheena vathsam Krupalum Shivam,
Bhaje parvathi vallabham neelakandam.

He is sought after by great sages for character, looks as well as class,
He leads the twice born properly, he is Shiva of the Vedas,
He loves the oppressed and is store house of mercy and peace,
Salutations to the consort of Parvathi who has a blue neck.

9. Sada Bhava nadham, sada sevya manam,
Sada bhakthi devam, Sada poojyamanam,
Maya theertha vasam, sada sevyamekham,
Bhaje parvathi vallabham neelakandam.

He is always the lord of birth and death,
He is always being served by all,
He is always Lord of all his devotees,
He is a lord suitable to be worshipped,
He lives near the sacred waters,
And he is one served by other always,
Salutations to consort of Parvathi who has a blue neck.

Pasupathi Ashtakam

[Octet on Lord of All Beings]
Translated by P. R. Ramachander

Pasupatheendu patheem dharanipatheem,
Bhujaloka patheem cha sathipatheem,
Pranatha bhaktha janarthi haram param,
Bhajatha re manuja girijapatheem. 1

Hey man, pray the lord of the daughter of the Mountain,
Who is the lord of all beings,
Who is the lord of the moon,
Who is the lord of the world,
Who is the lord of the universe,
Who is the Lord of Sathi Devi,
And who destroys the sorrows of his devotees.

Na janako, na janani na cha sodharo,
Na thanayona cha bhooribalam kulam,
Avathi kopi na kalavasam gatham,
Bhajatha re manuja girijapatheem. 2

Hey man, pray the lord of the daughter of the Mountain,
For, when you are going to the god of death,
Neither father nor mother nor brother,
Nor sons nor your family with many members,
Can ever save you for sure.

Muraja dindima vadhya vichakshanam,
Madhura panchama nada visharadham,
Pramadha bhootha ganairapi sevitham,
Bhajatha re manuja girijapatheem. 3

Hey man, pray the lord of the daughter of the Mountain,
Who is an expert in playing small and big drums,
Who is very clever in singing the panchama tune,
And who is served by bhoothas like pramadha.

Saranadham sukhadham sarananwitham,
Shiva shivethi shivethi nrutham nrynaam,
Abhayadham karunavarunalayam,
Bhajatha re manuja girijapatheem. 4

Hey man, pray the lord of the daughter of the Mountain,
Who gives protection and pleasure to those who approach,
Who is worshipped by people as Shiva, Shiva, Shiva,
And who is the protector and sea of mercy.

Nara siro rachitham phani kundalam,
Bhujaga hara brutham, vrushabha dwajam,
Chithira jotha vali krutha vigraham,
Bhajatha re manuja girijapatheem. 5

Hey man, pray the lord of the daughter of the Mountain,
Who decorates himself with skulls of humans,
Who wears ear studs made of snakes,
Who wears a garland of snakes, who has a flag of a bull,
And who is white due to applied ash from the ground of cremation.

Makha vinasa karam, sasi shekharam,
Sathatha madhwara bhaji phala pradham,
Pralaya dagdha surasura manusham,
Bhajatha re manuja girijapatheem. 6

Hey man, pray the lord of the daughter of the Mountain,
Who destroyed a fire sacrifice, who adds the moon's crescent to himself,
Who always gives blessing to those who do fire sacrifices,
And who burns man, devas and asuras at the time of deluge.

Madamapaasyachiram hrudhi samsthitham,
Marana janma jara bhaya peeditham,
Jagadu deekshya sameepa bhaya kulam,
Bhajatha re manuja girijapatheem. 7

Hey man, pray the lord of the daughter of the Mountain,
Leaving the arrogance which is in your mind for long,
Realizing that world is fully fear struck,
Of death, birth and old age.

Hari virincha suradhipa poojitham,
Yama jalesa dhanesa namaskutham,
Trinayanam sameepa bhayakulam,
Bhajatha re manuja girijapatheem. 8

Hey man, pray the lord of the daughter of the Mountain,
Who is worshipped by Vishnu, Brahma and Indra,
Who is saluted by lords of death, ocean and wealth,
Who has three eyes and fearful when he nears.

Pasupatheridham ashtakam athbutham,
Virachitham pruthwee pathi soorinaa,
Padathi samsrunuthe manuja sada,
Shiva purim vasathe labathe sukham. 9

The man who always reads or hears,
This wonderful octet on the lord of all beings,
Written by Soori who is the King of the world,
Would reach the world of Shiva and happily live there.

Pottri Thiru Agaval [Tamil]

By Manikka Vasagar
Translated By P. R. Ramachander

[Manikka Vasagar was a great saint of the Saivite Bhakthi movement of Thamizh Nadu. His greatest contribution was a book called Thiruvasagam (Divine writing). It has been told that "thiru vasagathukku urugar, yevvachagathukkum urugar" meaning, "the mind of one whose mind does not melt for Thiruvasagam will not melt for any other book." There is a very famous Translation of Thiruvasagam by Rev G. U. Pope who was called as Pope Iyer by the people of Tamil nadu. This is available at: shaivam.org. But I found it very difficult to understand. Pottri Thiru Agaval is a poem of salutations to God using the Agaval Style (Agaval is a form of blank verse, close to speech). After giving an introduction, the author goes on to salute the Lord using several of his attributes and residences. I felt that it is a remarkable prayer. I have used the Tamil Translation of Thiruvachagam by Dr. Sadhu S. Srinivas published by Indhu publications, Madras to understand the verses of Pothri Thiru Agaval.]

Nanmugan mudhala vanavar thozhudhu ezha,
Veeradiyaale moovalagu alandhu,
Nattisai munivarum iympulan malara,
Pothri cheykathir mudithuru nedumalan,
Radi mudiyariyu madhara vadanir.

When the four faced Brahma and other devas were saluting him,
Lord Vishnu measured the entire world with his two steps,
And this made the sages in all four directions enthralled,
And worship Him with a shining crown,
But he himself tried to find out the feet and head of Lord Shiva.

Kadu muranena magi mun kalan,
Thezhthalamuruva vidanthu pinnei.
Thoozhi mudhalva chaya chaya vendru,
Vazhuthiyum kanaa malaradiyinaigal.

Appearing as a wild boar and digging the seven nether worlds,
Lord Vishnu got tired and praised "Victory to the foremost of the world",
As he was not in a position to find your flower like feet.

Vazhuthutharkku elithai vaar kadal ulaginil,
Yanai mudhalaa verum peeraaya,
Oona mili yoniyul vinai pizhaithu,

Manuda pirappinun mathavu thara,
Theenamil kirumi cheruvinir pizhaithum.

For easily seeing those feet, in this world,
Which is surrounded by a wide broad sea,
The many beings entered the wombs,
Of animals from ant to elephant and after exhausting the Karma,
Took finally the birth as man and in their stay,
In the womb, they fought for survival with many other insects.

Oru mathithandri yinirumayir pizhaithu,
Mirumathi vilaivain orumayir pizhaithum.

At the end of one month they got a separate form,
At the end of two months they survived and became more strong.

Mummathi thannula madham pizhaithu,
Meeriru thingalir per irul pizhaithu,
Manju thingalin munchudhal pizhaithu,
Maru thingali oorular pizhaithum.

In the third month they did not get drowned in the womb fluid,
In the fourth month they spent their time in darkness,
In the fifth month they survived by not getting aborted,
In the sixth month their body grew further and they survived.

Ezhu thingalir thazh puvi pizhaithu,
Mettu thingalir kattamum pizhaithu,
Monpathil varu thuru thunbamum pizhaithum.

After surviving the lowering in the seventh month
After surviving several problems in the eighth month,
After surviving the sorrow of the parting with the womb.

Thakka dasamathi thayodu than padum,
Dukha sagara thuyaridai pizhaithum.

And when ten months are to be over, they,
Along with their mother get drowned,
In the sea of sorrow but survived.

Andugadoru msdaintha vakkaalai,
Meendiyum miruthiyum menai pala pizhaithum.

Year after year they further grow up,
And by staying and rising they further survived.

Kalai malamodu kadum pagar pasi nisi,
Velai nithirai yathirai pizhaithum.

They further survived by answering natural calls,
Struggle with the great hunger of the day,
And sleep during the time of the night.

Karum kuzhar chevai vennagai karmayi,
Lorungiiya chayanerungi yun madarthu,
Kachara nimirnthu kadirthu mun panai,
Theythidai varutha vezhundhu pudai pran,
Theerkidai pogaa vila mulai madar than,
Koortha nayana kollayir pizhaithum.

After further surviving from theft tried by the sharp eyes,
Of women with jet black hair, reddish lips, pretty smile,
Who were Well made up, painted, walking straight,
With the well endowed chest which were held,
Aloft and pushed in front and gave pain to the middle part.

Pitha ulagar perum thurai parappinun,
Matha kalirenu mavaa vidai pizhaithm.

After further surviving from the exuberant elephant,
Of desire, which came because of living among people,
Who are mad after the pleasures of life on earth.

Kalvi yenum pal kadar pizhaithum.
Chelvam menum mallalir pizhaithum.

After surviving from the pride of several oceans of learning,
After surviving from the sorrow caused by botheration caused by the wealth.

Nal kuravennum tholvidam pizhaithum,
Pul varambaaya pal thurai pizhithum.

After surviving from the horror of poverty,
After surviving several bad conducts and character.

Deivam yenbadhor chitha mundagi,
Munivilathathor porulathu karudhalum,

Maaru koru maya shakthigal,
Veru veru tham mayai kat odungina.

They understood that there is something called God,
And that it is without any hatred,
But several thoughts sent by illusion,
Did not allow this thought to rise.

Aathamaanaar ayalavar koodi,
Nathigam pesi nathazhambu yerinar.

The dear neighbors joined together,
And talked that god is not there,
Till their tongue had a scar.

Chuthamennum thol pasu kuzhaangal,
Pathi yazhaithu padarinar perugavum.

Those who called themselves as their relations,
And were like a group of ordinary beings,
Called and dragged them and told them not to go after God.

Virathame paramaga vedhiyarum,
Chathagamagave Chathiram kattinar.

Even the Brahmins who observe penance,
Showed shastras to dissuade us.

Samaya vadhika datha mathangale,
Vamaithvathaga varathi malainthanar.

Even people of various religious beliefs,
Were unnecessarily proud of their beliefs.

Mindiya mayaa vadha mennum,
Chanda marutham chuzhithadi thaa arthu.

The words of people supporting concept of illusion,
Would make your thoughts confused like a storm.

Ulagayutham yenum ondirar pambin,
Kalabedatha kadu vida meythi.

Those who support worldly needs,
Are like a shining poisonous snakes,
And their teachings are like poison.

Athir peru mayayena pala chjoozhavum.

They confuse you all and does not allow all of you,
To understand what is right or wrong.

Thappame thaambi pidithathu chaliyaa,
Thazhalathu kanda mezhukadhu pola,
Thozhuthula murugi yazhuthudal kambithu.

The one who catches the proper path and travels,
Is like wax brought near a burning ember,
His mind melts and he salutes the God and becomes speechless.

Aadiyum alariyum padiyum paraviyum,
Kodirum pedahayum kondathu vidathenum,
Padiyeyagi nallidayaraa vanbin.

Dancing, shouting, singing, following,
like a pliers and like ignorant men,
Does not change at any moment from the chosen path.

Pasumarathani arainthar pola,
Kasivathu perugi kadalena marugi.

Like a nail driven in a living tree,
Their mind melts and like a sea it roars.

Agam kuzhaindhu anukoolamai mey vidhirthu,
Sakambe yendru thammai chirippu.

Their inside melts and their body shivers in support,
And the world laughs at them like a ghost.

Naanathu ozhindhu naadavar pazhithurai,
Poonathuvaga konuthalindri.

They loose sense of shame and take criticisms,
As ornaments and their minds are not worried.

Chathuri zhantharimal kondu charum,
Gathiyahu paramavadhisayamaga.

You should increase knowledge and decrease pride,
For there is nothing as great as salvation,
And it is only right to wonder about it.

Kathaa manamena kadariyum padariyum,
Mathor deivam kanavilum ninayathu.

Like a calf towards its mother cow,
They shout as well as become nervous,
And no other God comes to them even in their dreams.

Aruparam thoru vana vaniyil vanthu,
Guruparanaagi yaruliya perumayai.

My fame is because of the God,
Who came from a place far above the world,
And became my teacher and blessed me.

Chirumai yendru igazhaadhe, thiruvadi yinayai,
Piri vinai yariya nizhalathu pola.

Do not blame that god's behavior as ordinary,
For like the shadow is never separated from the body,
The devotees should always follow the feet of God.

Mun pinnagi muniyatha disai,
Yenbu naindhurige therku nekkengi,
Yanbenumaru karaivathu purala,
Nal pulan ondri nada vendrathi.

The devotee's thoughts do not go back or front,
And they are Without hatred, with melting mind, shivering voice
With love flooding and ebbing out of the banks,
And With concentrated mind and always murmuring "Oh Lord".

Urai thadumariyum romam chilirppa,
Kara malar motti thiruthaya malara,
Kankali koora nunduli yarumbha,
Karamalar mottithu, kai koopi.

Due to devotion, their voice stutters,
Hair stands erect, hands fold in salutation,
The flower of their heart is overjoyed
And the eye is full of tears of joy.

Chaya vanbinai nadoruthu azhaippavar,
Thaayeyagi valarthanai potri.

Salutation to the God, who brought up,
Like a mother,those whose devotion,
Never reduced and was always growing.

Mey tharu vediyanagi vinai keda,
Kai thara valla kadavul potri.

Oh God who came as a Brahmin,
Giving the truth and then removed,
The accumulated Karmas of previous births (vinai).

Aadaka Madurai arase Pothi
Kooda vilalngu Gurumani potri.

Salutations to the God who chose Madurai as his arena to play
Salutations to the great teacher who was with me.

Thendrillai mandrinuladi potri
Yindrena karaamudhanai potri.

Salutations to him who danced in the southern city (Chidambaram)
Salutations to the God who became like nectar to me.

Moovaa naanmurai mudhalva potri
Chevaar vel kodi sivane Pothi.

Salutations to the permanent lord of four Vedas,
Salutations to Lord Shiva with a flag of bull.

Minnar uruva vikirthaa potri,
Kannar uritha kaniye potri.

Salutations to The god who took several shining forms,
Salutations to the fruit who took threads from stone.

Kaavai kanaga kunre potri,
Yava venru yenakkarulvai potri.

Salutations to the Golden Mountain who protects us,
Salutations to him who showers his grace on me who calls him.

Padaippai Kaappai Thudaippai potri,
Vidarai kalayum yenthai potri.

Salutations to him who creates, protects and destroys,
Salutations to my father who removes all my problems.

Eesa potri, iraiva potri,
Desa palinginrale potri.

Salutations to the God, Salutations to the Lord,
Salutations to the shining, pretty heap of the soul.

Araise potri, amuthe potri,
Virai cher charana vikirtha potri.

Salutations to the King, Salutations to the nectar,
Salutations to him with sweet smelling feet and took different forms.

Vedhi potri, Vimala Pothi,
Yadhi potri, yarive potri.

Salutations to seer of knowledge, salutations to the pure one,
Salutations to the primeval god, Salutations to knowledge.

Gathiye potri, kaniye potri,
Nadhi cher chenchadai namba potri.

Salutations to one giving salvation, Salutations to the fruit of knowledge,
Salutations to him who accepted a river on his head.

Udayai potri, unarve potri,
Kadayen adimai kanday potri.

Salutations to him who has everything, Salutations to him who is the divine feeling,
Salutations to him who made this very lowly slave as his.

Iya potri, anuve potri,
Saiva potri, thalaiva potri.

Salutations to the Lord, Salutations to him who is in every as atom,
Salutations to the peaceful one, Salutations to the leader.

Kuriye potri, guname potri,
Neriye potri, ninaive potri.

Salutations to aim of life, salutations to best qualities,
Salutations to great conduct, salutations to him who remains as a feeling.

Vanorkku ariya marunthe potri,
Yenorkku yeliya iraiva potri.

Salutations to the rare nectar like medicine to devas,
Salutations to him who is easily available to others.

Moovezh chutha muranooru naragidai,
Yazhame arul arase potri.

Salutations to the merciful God who saves,
Twenty one generations of devotees from hell.

Thozha potri, thuniva potri,
Vazhve potri, yen vaippe potri.

Salutations to the friend, salutations to him who is with us,
Salutations to the root of my life, salutations to my place of protection.

Mutha potri, Mudalva potri,
Athaa potri, arane potri.

Salutations to him who is above salvation, Salutations to him who is primeval,
Salutations to him who is father of all, Salutations to him who destroys dirt of the soul.

Urai unar virantha voruva potri,
Viri kadal ulagim vilaive potri.

Salutations to him who is beyond words and mind,
Salutations to him who is the great luck of people of this broad world.

Arumayil yeliya azhake potri,
Karu mukhilakiya kanne potri.

Salutations to the pretty one who is rare,
Salutations to the very dear one who is like the black cloud.

Manniya thiruvarun malaye potri,
Yennayum oruvanaaki yirunkazhar,
Cheniyil vaitha sevaga potri.

Salutations to the very stable purple Mountain (meru),
Salutations to the him who recognized me and kept,
His feet on my head and made me his slave.

Thozhugai thunbam thudaippai potri,
Azhivilaa Ananda vari potri.

Salutations to him who removes sorrow of those who salute him.
Salutations to him who is the destruction less sea of joy.

Azhivathum aavathum kadanthai potri,
Muzhuvadhumirantha mudhalva potri.

Salutations to him who is beyond birth and death,
Salutations to him who is primeval and would remain after everything dies.

Maaner nokki manala potri,
Vanakathu amarar thaye potri.

Salutations to the husband of Parvathi who has deer like eyes,
Salutations to him who looks after devas like their mother.

Paridai yaiynthai paranthai potri,
Neeridai nangai nigazhndhai potri.

Salutations to him who has spread like earth, fifth among five elements (Kanchipuram)
Salutations to him who has become water the fourth element (Thiruvanaikkaval).

Thee yidai moondrai thigazhndhai potri
Valiyidai irandai magizhndhai potri,
Veliyidai yondari vilainthai potri,
Yalibhavar ulla thamudhe potri.

Salutations to him who has become fire, the third element (Thiruvannamalai)
Salutations to him who became happy as wind, the second element, (Kalahasthi)
Salutations to him who has become Ether (Akasa), the first element (Chidambaram)
Salutations to him who is the mind of the giver.

Kanavilum devarkkariyai potri
Nanavilum mayerkkarulinai potri.

Salutations to him who is rare even in dreams to devas,
Salutations to him who came in a form that can be seen to me who is even worse than a dog.

Idai maruthurayum yenthai potri,
Chadayidai gangai tharithai potri,
Aaroor amarntha arase potri,
Cheeraar thiruvai aaraa potri.

Salutations to my father who is in Thiruvidaimaruthur
Salutations to him who wore Ganges on his head
Salutations to him who sat in Thiruvarur
Salutations to him who is in the great Thiruvayaru.

Annamala yemmanna potri,
Kannaramudha kadale potri.

Salutations to the brother who is in Thiruvannamalai,
Salutations to him who is the dear ocean of nectar.

Yekam pathurai yenthai potrhi,
Pagam pennuru vanai potri.

Salutations to my father who is in Thiruvekambam,
Salutations to him who became partly a lady.

Paraithurai meviya parane potri
Chirappalli meviya sivane potri.

Salutations to the dear one who is in Thiruparaithurai,
Salutations to the true Lord of Thiruchirapalli.

Mathor pathi ingu ariyen potri,
Kuthala then koththa potri.

Salutations to him who is the only one known to me,
Salutations to the dancer of Thirukuttalam.

Kogazhi meviya kove potri,
Yeengi malai yem maintha potri,
Paangaar pazhanathazhaga potri.

Salutations to the King who is in Thiruvavaduthurai,
Salutations to the father who is in Thiruveengoi Mountain,
Salutations to the pretty one who is in Thiruppazhanam.

Kadamboor meviya Vidanga potri,
Adainthavarkku arulum appa potri.

Salutations to the pretty one of Thirukadambur,
Salutations to him who showers his grace on those coming to him.

Ithi thannin keezh iru moovar,
Kahikku aruliya varase potri.

Salutations to him, who gave his blessings,
To the six people and the elephant below an ithi tree (Kallala tree).

Thennadudaya sivane potri,
Yennattavarkkum iraiva potri.

Salutations to Siva who has south of India,
Salutations to him who is God of the entire world.

Yenakkurulai karuliniai potri Om,
Maana kayilai malayai potri Om.

Salutations to who fed milk to the baby pigs, Om,
Salutations to him who lives on the Kailasa Mountain, Om.

Arul ida vendum mammaan potri,
Yirul keda varulum iraiva potri.

Salutations with a request, please shower your grace uncle,
Salutations to that God who removes darkness from life.

Thalanthen adiyenramiyen potri,
Kalam kola karuthavarulai potri.

Salutations Oh God, I have become bored of being alone,
Salutations to him with a request to him to be my permanent friend.

Anjel yendru ingu arulvai potri,
Nanje yamudha nayanthai potri.

Salutation with a request to tell "Do not fear" and then shower your grace,
Salutations to him who made nectar out of the poison.

Atha potri, Ayya potri,
Nitha potri, nimala potri,
Patha potri pavane potri.

Salutations to him who is the father, the Lord,
Salutations to the perennially pure one,
Salutations to the basis and life of the entire world.

Periyai potri, pirane potri,
Ariyai potri, amala potri.

Salutations to the one who is greater than all,
Salutations to him who protects lives,
Salutations to the God who is rare.
Salutations to the God who is pure.

Marayor kola neriye potri,
Murayo tharien mudhalva potri.

Salutations to him who came as a Brahmin,
Salutations to the primeval one, to whom I say "I cannot bear this".

Urave potri, Uyire potri,
Chirave potri, sivame potri.

Salutation to Siva who is my relation, and to him who is my soul,
Salutations to him who is all that is good and he who is peace.

Manjaa potri, manaalaa potri,
Panjeradiyaal pangaa potri.

Salutation to him who is pretty and to him who is consort of all souls,
Salutations to the consort of her who has cotton soft feet.

Alan thenaaye nadiyen potri,
Yilangu chudarem eesaa potri.

Salutations from the devotee who has wandered,
Salutations to him who has natural light.

Suvaithalai meviya kanne potri,
Kuvai pathi malintha kove potri.

Salutations to the darling of Suvai thalai,
Salutations to the King who is in kuvaipathi.

Malai nadutaya manne potri,
Kalayai ari kesariyai potri.

Salutations to the King of Mountain country,
Salutations to him who is the lion of arts (Art of town Arikesari).

Thirukazhu kundril chelvaa potri,
Poruppamar poovanathane potri.

Salutations to the lad of Thirukazhukundram,
Salutations to the Lord of Thiruppovanam surrounded by hills.

Aruvamuruvamum aanaai potri,
Maruviya karunai malaye potri.

Salutations to him who has a form as well as no form,
Salutations to the Mountain of mercy.

Thuriyamum irantha chudare potri,
Therivarithagiya thelive potri.

Salutations to him who is the light above the Thuriya state,
Salutations to him who is the wisdom that can be rarely got.

Thola mutha chudare potri,
Yalavanavar kku anba potri.

Salutations to him who is the light of uncut pearl,
Salutations to the friend of those who salute him.

Aaravamuthe arule potri,
Perayiramudai pemman potri.

Salutations to the nectar like grace that never exhausts,
Salutations to the God who has one thousand names.

Thali arunkin raaraai potri,
Neel oliyagiya nirutha potri.

Salutations to the god who wears grass (Arugam pul) and leaf (Bilwa leaf) garland
Salutations to the dancer who is the great long flame.

Chanthana chanthin Sundara potri,
Chinthanai kkariya sivame potri.

Salutations to the pretty one who is decorated by sandal paste,
Salutations to the God of peace who is beyond thought processes.

Manthira mamalai meyaai potri,
Yenthamai yuyya kolvai potri.

Salutations to the God who wanders in Mahendra Mountains,
Salutations to the God who is there to save us.

Puli moolai pulvai churilinai potri,
Alaikadal meemisai nadanthai potri.

Salutations to the God who made a tiger mother feed milk to a sheep cub,
Salutations to the God who walked on the ocean full of waves.

Karum kuruvikku andru arulinai potri,
Irum pulan pulara visainthanai potri.

Salutations to the God who showered his grace on a black bird in olden times,
Salutations to the God who made the five parts of the body not work.

Padiyura payindra paavaga potri,
Adiyodu nadu veeraanaai potri.

Salutations to the God who was divinely pure even in earth,
Salutations to the God who became the beginning middle and end.

Narakodu suvarga nanilam pugamar,
Para gathi pandiyar kkarulinai potri.

Salutations to the God who gave,
Pandya Kings salvation preventing,
Them from going to hell, heaven and earth.

Ozhivara miraintha voruva potri,
Chezhu malar siva purathu arase potri.

Salutations to the God who has filled himself everywhere without a gap,
Salutations to the God who is the King of Sivapura full of flowers.

Kazhuneer malai kadavul potri,
Thozhuvar maiyarunippai potri.

Salutations to the God who wears garland of Kalhara (Chenkazhneer) flowers,
Salutations to the God who removes darkness of ignorance from those saluting him.

Pizhaippu vaay ponru ariyaa naayen,
Kuzhaitha chona malai kondarul potri.

Salutations to the God with a request to please accept this garland of words,
Made by a man baser than a dog and not knowing the rights and wrongs.

Purambala veritha puraanaa potri,
Param param jothi parane potri.

Salutations to the ancient God who burnt several cities,
Salutations to the God who exists as divine light beyond the universe.

Potri, potri puyanga peruman,
Potri, potri Purana karana,
Potri, potri chaya chaya potri.

Salutations and salutations to the God who wears a snake,
Salutations and salutations to the God who is the primeval cause
Salutations, salutations, victory, victory, salutations.

Pradosha Mahatmyam

[From Shiva Purana]
Translated by P. R. Ramachander

[Translation based on the Malayalam translation of Chennas Krishnan Namboodhiri, Guruvayoor.]

Kailasa shaila bhuvane thri jaga janithreem,
Gowreedha nivesye kanakanchitha rathna peete,
Nrutham vidhthu mabhi vanchithi Soolapanau,
Deva Pradosha samaye anubhajanthi sarve. 1

During the time of Pradosha,
The Lord who holds the trident,
Makes Goddess Gowri,
Who is the mother of all the three worlds,
Sit on a golden seat inlaid with precious gems,
And prepares to dance himself,
And all the devas sing his praise at this time.

Vagdevi drutha vallaakee sathamukho
venum dhadhan padmaja,
Sthallo nidhra karo ramaa bhagawathi,
geya prayogaanvithaa,
Vishnu saandra mrudanga vaadana patur
devas samanthath sthithaa,
Sevanthe thamara pradosha samaye
devam mrudaaneepathim. 2

The goddess of Knowledge plays Veena,
The hundred faced Indra plays the flute,
The Brahma who was born in a lotus keeps time,
The Goddess Lakshmi starts to sing,
The God Vishnu plays the drum with ease,
And all the devas stand all round in service,
And pray Lord Shiva during the time of pradosha.

Gandarwa Yaksha patha goraga siddha saadhya.
Vidhyadaraamaraapsaraso ganaascha,
Yeanyethi loka nilaya saha bhootha varga,
Prapthe pradosha samaye hara parswa samstha. 3

When the time of Pradosha arrives,
Gandarwas, Yakshas, birds, snakes, saints,
Vidhyadaras, devas, the celestial dancers, Bhoothas,
And all the beings in the three worlds,
Come and stand near The Lord Shiva.

Atha pradoshe shiva eka eva,
Poojyodhananye hari padmajadhya,
Thasmin mahese vidhinejyamane,
Sarve praseedanthi suradhi natha. 4

So at the time of Pradosha,
There is need to worship only Shiva,
Instead of Vishnu, Brahma and others,
For the proper worship of Lord Shiva then,
Would give the effect of worshipping all gods.

Lokanahooya sarvaan vividha damarukair gora samsara magnan,
Dathwaabheetham dayalu pranatha bhava haram kunchitham vaama bhaagam,
Uddruthyedham vimukherayanamithi karadarshayan prathyayartham,
Bibradwanhim sabhaayaam kalaathi natanam ya shivo na sa paayal. 5

Let us be protected by that dancing Shiva,
Who uses the various sounds of the shaking drum,
To call all those people drowned in the fearful life,
Who indicates protection to them using his right hand held down,
Who lifts his left leg capable of killing all sorrows,
To those who fall at his feet,
Who indicates the path of salvation by his left hand held up,
And who shows that all this is true by carrying fire in the other left hand,

Sathyam braveemi, paraloka hitham braveemi,
Saaram braveemi upanishadyadhyam braveemi,
Samsaramuthbanamasar vaapya jantho,
Saroyameeswarapadhamburuhasya seva. 6

I tell the truth,
I tell what is good for the other world,
I tell the views of the Upanishads,
For every insignificant animal that is born,
The only meaningful thing is the service to God.

Yenarchayanthi gireesam samaye pradoshe,
Ye na architham shivamapi pranamanthichanye,

Ethath kadhaam sruthi putair na pibanthi mooda,
Stheya janma subhavanthi naraa daridra. 7

He who does not worship Lord Shiva during Pradosha,
He who does not at least bow before him at that time,
He who does not at least listen to the story of Shiva at that time,
Is a foolish soul who would be always poor, birth after birth.

Ye vai pradosha samaye parameswarasya,
Kurvanthyananya mansangri saroja poojaam,
Nithya pravrudha thara puthra kalathra mithra,
Soubhagya sambadadhikastha ihaiva loke. 8

He who during the time of Pradosha, worships Lord Shiva,
With full concentration using lotus flowers,
Would forever along with his children, wife and friends,
Get all wealth and all luck in a very large measure.

Pratha Smarana Shiva Stotram

[Morning Prayer to Lord Shiva]
Translated by P. R. Ramachnder

[Normally a Hindu prays to God as soon as he gets up. These prayers are necessarily short and should make his mind dissolve in devotion to God. Here is a morning prayer addressed to Lord Shiva.]

Pratha smarami bhava bheethi haram suresam,
Gangadharam vrushabha vahana mambikesam,
Gadwanga soola varadabhaya hastha meesam,
Samsara roga haram oushadha madwitheeyam. 1

In the morning I think the Lord of Gods who removes fear of life,
Who carries the Ganges, who rides on a bull and is the consort of Parvathi,
Who carries sword, spear in two hands, shows protection and blessing with other two.
And who is the matchless medicine of the disease of domestic life.

Prathar namami Gireesam Girijardha deham,
Sarga sthithi pralaya karana madhi devam,
Visweswaram vijitha viswamanobhiramam,
Samsara roga hara moushadha madwitheeyam. 2

In the morning I salute the lord of the Mountain, who shares half body with Parvathi,
Who is the primeval God of cause upkeep and destruction,
Who is the lord of universe, conqueror of universe and stealer of mind,
And who is the matchless medicine of the disease of domestic life.

Prathar bhajami Shiva meka manantha maadhyam,
Vedantha vedhya managham purusham mahantham,
Namadhi beda rahitham, shad bhava soonyam,
Samsara roga hara moushadha madwitheeyam. 3

In the morning I pray Lord Shiva who was the first and has no end,
Who is the great person studied by Vedantha and is invaluable,
Who does not have specific names or differences,
Who is not having the six states of existence,
And who is the matchless medicine of the disease of domestic life.

Pratha samuthaye Shivam vichinthya.
Sloka thrayam ye anudinam padanthi,
They dukhajatham bahu janma sachitham,
Hithwa padam yanthi thadeva shambho. 4

He who gets up early morning thinking of Shiva,
And reads daily these three stanzas,
Gets rid of the sorrows collected over various births,
And reaches the feet of the great Lord Shiva.

Ramanatha Ashtakam

[Octet Addressed to Ramanatha)
By Sri Rama
Translated by P. R. Ramachander

[Ramanatha, the God of Rameswaram, is supposed to be installed by Lord Rama after the war. But Valmiki Ramayana does not refer to this but indicates its installation before crossing the sea.]

1. Sri Gajajinam soola kapala paninam,
Jata dharm Chandra kalavathamsam,
Umapathim Kala kalam trinethram,
Sri Ramanatham Sirasa Namami.

I salute with my head that Ramanatha,
Clothed in elephant hide and holding skull and trident in his hands,
Who sports matted tuft and who wears the crescent of moon,
Who is consort of Uma, who killed God of death and has three eyes.

2, Samastha papa kshaya divya namam,
Prapanna Samsara gathoushadham thwam,
Nama jjanaa abheeshta vara pradham cha,
Sri Ramanatham Sirasa Namami.

I salute with my head that Ramanatha,
You have a divine name removing all sins,
You are the medicine which removes the ills of life of those who surrender to you,
And also satisfy all desires of those who salute you.

3. Sambham Pravalendhu sila samabham,
Jata alankrutha Chandra moulim,
Dig bheetha vaso vasanam varenyam,
Sri Ramanatham Sirasa Namami.

I salute with my head that Ramanatha,
Who is with Amba, who has pretty hair who appears like the piece of moon,
Who decorates himself pretty moon on his matted hair, who is pretty head gear,
And who wears an apparel which makes all directions scared and who is the best.

4. Pura thraya dwamsana theevra Banam,
Kamanga samhara kapala nethram,
Sandarsana thwa sthalamastha paapam,
Sri Ramanatham Sirasa Namami.

I salute with my head that Ramanatha,
Who is the fierce arrow which destroyed the three cities,
Who has an eye in the forehead which killed the God of love,
And by visiting whose place all sins are destroyed.

5. Bhavandha karograha basthi mantham,
Samsara kanthara mahadavagnim,
Manoradha poorna kala megam,
Sri Ramanatham Sirasa Namami.

I salute with my head that Ramanatha,
Who is the one who saves one from dark prison of fate,
Who is the great fire that would burn the world,
And who is the black cloud fulfilling mind's desires.

6. Seethamsu vakthram smitha chandrikadyam,
Kapala malodu gana pracharam,
Aasambharam vyomathanum mahantham.
Sri Ramanatham Sirasa Namami.

I salute with my head that Ramanatha,
Who has a face like the cool moon, who is like the smiling moon,
Who wears the skull garland, who supports the lord of the stars,
Who wears desirable apparel, whose body is the sky and who is great.

7. Surasrua jyeshta, surendra vandhyam,
Surasuroth bhasura bhoosuradyam,
Surabha ga shobhitha sekaram thwam,
Sri Ramanatham Sirasa Namami.

I salute with my head that Ramanatha,
Who is the eldest among devas and asuras, who is saluted by king of devas,
Who shines as the noblest among the devas, asuras and Brahmins,
Who is honoured by devas and who has a shining crest.

8. Sethor madhye parvathagre pavithre,
Gauryasakam brajamanam mahesam,
Jyothi roopam, Chandra suryagni nethram,
Sri Ramanatham Sirasa Namami.

I salute with my head that Ramanatha,
Who in the middle of Sethu on the holy mountain top,
And who along with Parvathi shines and is the greatest God,
Who has a shining form and has sun, moon and fire as eyes.

9. Ramenaivam samsthutho Ramanadha,
Prathur bhootho ling madhyath bhavanya,
Drushtwa Rudram Raghava poorna Kama,
Nathvaa, sthuthvaprarthayaamasa Shambhum.

When Ramanatha was praised like this by Rama,
He quickly appeared before him along with Bhavani in the middle of the linga,
And after seeing lord Shiva, Raghava whose desire was fulfilled,
Saluted him, praised him and prayed that God Shambhu.

Rudhra Ashtakam

[Octet on Rudhra]
By Goswami Thulasi Das
Translated by P. R. Ramachander

[Here is a very rare prayer on Lord Shiva Composed by Goswami Thulasi Das, a great Vaishnavite saint and the author of Ramacharith Manas in Hindi.]

Namam Meesana nirvana roopam,
Vibhum vyapakam Brahma Veda swaroopam,
Nijam nirgunam nirvikalpam nireeham,
Chidakasamaakasa vasam Bhajeham. 1

I salute your Eesana form bereft of everything,
Who blesses, who has spread everywhere,
Who the form of Brhamam is as described in Vedas,
Who is true, who is property less, and who is everywhere
Who does not have any differences,
And who is like a sky and resides in the divine cosmos, I pray him.

Niraakara monkaara moolam thureeyam,
Giraa jnana gotheethamesam gireesam,
Karalam maha kala kalam krupalam,
Gunaa gara samsara param nathoham. 2

I salute that God who is without properties,
Who is the source of the holy sound Om,
Who is thureeya,* who is beyond sound, wisdom and senses.
Who is the God of Mountains, who is cruel,
Who is the death to God of death, who is merciful,
Who is beyond properties and the bridge to cross life.
The fourth and most holy state of human beings.

Thushaaraadhi sankasa gowram gabheeram,
Mano bhootha koti prabha sree sareeram,
Sphuran mouli kallolini charu ganga,
Lasaddala balendu kante bhujanga. 3

I salute that God who is more whiter,
Than the Himalayas and the conch,
Who is majestic, whose shine,
Is superior to crores of god of love,

On whose head is the holy Ganges with waves,
Who wears the crescent on his forehead,
And a serpent encircles his neck.

Chalath kundalam bru sunethram vishaalam,
Prasannananam neela kandam dhayalam,
Mugadheesa charmambaeam munda malam,
Priyam shankaram sarva nadham bhajami. 4

I salute that God, with swinging ear globes,
Who has broad clear eyes, whose face is happy,
Whose neck is blue, who is merciful,
Who wears the lion's skin and a garland of skulls,
Who is God of all, loving and the destroyer.

Prachandam prakrushtam Prakalbham paresam,
Akhandam ajam bhanu koti prakasam,
Thraya soola nirmoolanam soola panim,
Bhajeham bhavani pathim bhava gamyam. 5

I salute that God who is vehement,
Who is superior, capable and divine,
Who is limitless, who is not born,
Who has the luster of billions of Suns,
Who holds the trident, who completely destroys,
Who holds the spear, who is consort of Parvathi,
And who goes in to the state of divine.

Kalatheetha kalyani kalpanthakari,
Sada sajjananda datha purari,
Chidananda sandoha mohapahari,
Praseeda praseeda prabho mamamadhari. 6

Oh Lord you are beyond time and ages,
You are the blissful and one who destroys,
This world at the end of the eons,
You are the one who gives happiness to the good,
You are the destroyer of the three cities,
You are the Lord who grants us all,
Eternal bliss and destroy wrong passions,
And Oh killer of God of love, be pleased, be pleased.

Na yavad Umanada padaravindam,
Bhajantheeha loke pare vaa naraanaam,
Na thath sukham shanthi santhapa nasam,
Praseedha prabho Sarva bhoothadhivasam. 7

Till one does not pray the lotus like feet,
Of Lord Shiva, men would not get pleasure,
Peace and freedom from all sorrows
In this world or in the next world,
So please bless me God who lives in all beings.

Na janami yogam, japam, naiva poojaam,
Nathoham sada sarvadha Shambhu thubhyam,
Jara janma dukhogha thathpyamanam,
Prabho pahi aapannamameesa Shambho. 8

I do not know Yoga, chanting nor worship,
But I am always your devotee, Oh Shambho,
I being surrounded by old age, birth and sorrows,
Oh Lord Oh Shambo please save me from these dangers.

Rudhrashtakamidham proktham Viprena hara thoshaye,
Ye padanthi naraa bhakthya thesham Shambhu praseedathi.

This octet on Rudhra has been,
Composed by a Brahmin to please the Lord,
And the man who reads this with devotion,
Would be blessed by the Lord Shambhu.

Ithi Sri Goswami Thulasi dasa krutham Sri Rudhrashtakam sampoornam.

Thus ends The octet on Rudra, composed by Goswami Thulasidas.

Rudra Kavacham

[Armour of Rudra]
By Sage Durvasa
Translated by P. R. Ramachander

[Here is a great armour dedicated to Lord Shiva. The Kavacham in Devanagari script can be found at: shaivam.org]

Asya Sri Rudra Kavacha stotra maha manythrasya Durvasa rishi, Anushtup chanda, Tryabaka rudro devatha, Om Bheejam, Hreem Sakthi, Kleem Keelakam, mama manobheeshta sidhyarthe jape viniyoga.

For the armour of Rudra which is a great prayer, tha sage is Durvasa, the God addressed is the Rudra of Trambaka, Om is the root, Hreem is the power, Kleem is the nail and this is being chanted to fulfill the desires of my mind.

Dhyanam

Santham padmasanastham sasi dharamukutam panchavakthram trinethram,
Soolam vajram cha Gadgam parasumabhayadham Dakshinange vahantham,
Nagam pasam cha gandaam vara damaruyutham chambikaam vama bhage,
Nanalankarayuktham sphatikamaninbham Parvatheesam namami.

I salute the Lord of Parvathi, who is peaceful, sits on a lotus pose,
Who wears the moon on his crown, who has five faces and three eyes,
Who carries on his right hand soolam, Vajrayudha, axe and sign of protection,
Who carries on his left snake, rope, bell, blessed drum and the mother Goddess,
And who wears different type of ornaments and has the colour of crystal.

Durvasa uvacha:-
Sage Durvasa said:-

1. Pranamya sirasa devam, swayambhum Parameswaram,
Yekam sarvagatham devam sarva deva mayam vibhum.

After saluting by the head the God who was not born, who is the God of gods, Who is one, who goes everywhere and the Lord who is all the Gods made in to one.

2. Rudra varma pravakshyami anga pranasya rakshane,
Ahorathrmayam devam rakshartham nirmitham puraa.

I am telling about the protection of Rudra, for the protection of limbs and soul,
Of that God who is everywhere during day and night,
Which was composed for the protection of devas in ancient times.

3. Nethrayo thrayambaka pathu, mukham pathu Maheswara,
Karnayo pathumay Shambhu, nasikayam sada shiva.

Let the three eyed one protect my eyes, let Maheswara protect my mouth,
Let Shambhu protect my ears and let Sadashiva protect my nose.

4. Rudram may chagratha pathu, pathu parswo harasthadha,
Siro may Easwara pathu, lalalatam neela lohitha.

Let Rudra protect my friend and let Hara protect my back,
Let the God Shiva protect my head and the blue coppered one protect my forehead.

5. Vageesa pathu may jihwam, oshtou pathu ambikapathi,
Sri kanda pathu may greevaam, bahum chaiva pinaka druk.

Let the lord of words protect my tongue, and let my lips be protected by Lord of Ambika,
Let the God with holy neck protect my neck and let the holder of Pinaka protect my arms.

6. Hrudayam may Mahadeva, Easwaro avyath sthanantharam,
Nabhim, katrim cha Vakshascha pathu sarva Umapathi.

Let Mahadeva protect my heart and let Easwara protect my breasts,
Let my belly, waist and chest be all protected by the Lord of Uma.

7. Bahu Madhya antharam chaiva sookshma roopa Sadashiva,
Swaram rakshathu sarveso, gathrani yadha kramam.

Let the arm, the middle and what is inside be protected by Sadashiva of the micro form,
Let the God of all protected my voice as well as my body.

8. Vajra Shakthi dharam chaiva pasangusa dharam thadhaa,
Ganda soola dharam nithyam rakshathu tridaseswara.

Let the God of the ten directions who holds the Vajra as well as Shakthi,
Who holds the rope and the Goad and ewho holds the bell and trident protect me daily.

9. Prasthaneshu pade chaiva, vruksha moole nadhi thate,
Sandhyayam raja bhavane Virupakshasthu pathu maam.

Let the God with a slant eye protect during travel by walk, below a tree,
On the bank of river, during twilight and in palaces.

10. Seethoshna thadha kaleshu, thuhina drumakandake,
Nirmanushye asame marge thrahi maam vrusha dwaja.

Let the God with a bull in the flag protect me in times of winter and summer,
And in cold woodden houses and in unknown roads with no body in sight.

11. Ithyedath Rudra kavacham pavithram paapanasanam,
Mahadeva prasadena durwaso muni kalpitha,

This is the armour of Rudra which destroys sins,
And which was composed by sage Durvasa by the grace of Lord Shiva.

12. Samakhyaatham samasena na bhayam vindathi kwachith,
Prapnothi paramaroghyam punyam ayushya vardhanam.

By fusion of this prayer, there would not be any fear.
And he would reach great health, blessed in nature and increases life span.

13. Vidhyarthi labhathe vidhyaam, Dhanarthi labhathe dhanam,
Kanyarthi labhathe kanyaam, na bhayam vidhathi kwachith.

He who wants knowledge would get it,
He who wants to get wealth will get it,
He wants a lady would get one,
And there will never be any fear.

14. Aputhro Labhathe puthram, Moksharthi, mokshapnuyath,
Thrahi thrahi Mahadeva thrahi thrahi thrayeemaya.

He who does not have a son would get one,
He who wants salvation will get it,
Protect, Protect, Mahadeva, Protect, Protect,
Oh God who rests on the three Vedas.

15. Thrahi maam Parvathinadha, Thrahi maam Tripuranthaka,
Pasam Gadwanga divyasthram trisoolam rudramevacha.

Protect oh Consort of Parvathi,
Protect Oh destroyer of three cities,
Who holds the rope, sword, divine arrows and is very angry.

16. Namaskarothi devesa thrahi mam jagadheeswara,
Shathrumadhye, sabhamadhye, grama madhye, grahanthare.

I salute you lord of Gods, Protect me god of the universe,
In the middle of the enemy, in the middle of an assembly,
In the middle of a village and inside the house.

17. Gamanagamane chaiva thrahi maam bhaktha vathsala,
Thwam chitham thwam manasam cha thwam budhi sthwam parayanam.

Oh darling of devotes protect me while I am travelling alsi,
For you are the mind, you are the brain, you are intelligence and you are everything.

18. Karmana manasa chaiva,
Thwam budhischa yadha sadaa,
Jwarabhayam chindi sarva jwara bhayam,
Chindi, grahabhayam chindi.

While acting and in my mind you are the brain always,
Remove fear of fever, remove fear of all fevers,
And remove the fear of planets.

19. Sarva shatroon nivarthyaapi, sarva vyadhi nivaranam,
Asya Rudra lokam sa gachathi.

Sri Rudra lokam sa gachathi, om nama ithi.

After removing all enemies and removing all diseases.
One would go to the land of Rudra
Go to Rudra Loka, Om and so.

Ithi Skanda purane Sri Rudra Kavacham sampoornam.

Thus ends the armour of Rudra which occurs in Skanda Purana.

Sadasiva Ashtakam

By Sage Patanjali
Translated by P. R. Ramachander

[This Stotra is from Halasya Puranam, (i. e. the story of the city of Madurai in Tamil Nadu) and is a prayer to Sundareswarar (the pretty god) of Madurai. This is written by Sage Pathanjali. This sage was one of those for whom Lord Shiva danced in Chidambaram. Since his feet considered proper for salutation he was called Patanjali. His greatest contributions are his commentary to Sanskrit Grammar by Panini and his book on Yoga called Yoga Sutra.]

Suvarna padmini thatantha divya harmya vasine,
Suparna vahana priyata soorya koti thejase,
Aparnaya viharine phana darendra dharine,
Sada namashivaya they sadashivaya shambhave. 1

Forever salutations to the peaceful one,
Who blesses us with prosperity and who is ever peaceful,
Who resides in the holy building near the tank of golden lotus,*
Who is as brilliant as billions of suns,
Who is liked by he who rides on a bird,
Who lives with Parvati,
And who wears the snake on his head.
* The temple pond in the city of Madurai is called the pond of the golden lotus.

Sathunga bhanga jahnuja sudhamsu ganda moulaye,
Pathanga pankaja suhruth krupeeta yoni chakshushe,
Bhujanga raja kundalaya, punya shali, bhandhave,
Sada namashivaya they sadashivaya shambhave. 2

Forever salutations to the peaceful one,
Who blesses us with prosperity and who is ever peaceful,
Who has on his head the river which fell from the sky [Ganges],
And the piece of moon shedding nectar,
Who has moon, friend of lotus and fire as eyes,
Who wears snakes as ear studs,
And who is the friend of all who do good deeds.

Chathur mukhanana aravinda veda geetha bhoothaye,
Chathurbhujanuja sareera shobha mana murthaye,
Chathurvidartha dana sounda thandava swaroopine,
Sada namashivaya they sadashivaya shambhave. 3

Forever salutations to the peaceful one,
Who blesses us with prosperity and who is ever peaceful,
Who is praised by the four Vedas sung by four faces of Brahma,
Who shines because of his merger with the sister of the four armed,
Who blesses us with just duty, assets, love and salvation,
And who has a form of the vigorous male dancer.

Saran nisakara prakasa manda hasa manjula,
Dhara pravala bhasa mana vakthra mandala sriye,
Karasphurath kapalamuktha Vishnu raktha payine,
Sada namashivaya they sadashivaya shambhave. 4

Forever salutations to the peaceful one,
Who blesses us with prosperity and who is ever peaceful,
Who is very pretty like the autumn moon with a smile,
Who shines with the luster to his face added by his red lips,
Who holds a skull in his one free hand,
And who has got the sister of Lord Vishnu.

Sahasra pundareeka poojanaika soonya darshanath,
Sahasra nethra kalpitharchanachyuthaya bhakthitha,
Sahasra bhanu mandala prakasa chakra dhayine,
Sada namashivaya they sadashivaya shambhave. 5

Forever salutations to the peaceful one,
Who blesses us with prosperity and who is ever peaceful,
Who gave the holy wheel with the brilliance of thousand solar systems,
To Him who took his own eye to offer to Him,
When he found that one flower was less out of thousand lotuses.
[When Lord Vishnu was trying to do pooja with Shiva Sahasranama, one flower was missing. He plucked his eye and offered it.]

Rasaradhaya ramya pathra bruthradanga panaye,
Rasa darendra chapa sinjani krutha nilasine,
Swasaradhi kruthabja yoni nunna veda vajine,
Sada namashivaya they sadashivaya shambhave. 6

Forever salutations to the peaceful one,
Who blesses us with prosperity and who is ever peaceful,
Who travels in the pretty chariot of earth,
Who uses Lord Vishnu as powerful arrow,
Who has a bow made of the Mountain Meru,
For which the great snake has been tied as string,
Whose chariot is driven by Brahma,
With the four holy Vedas as horses.

Adhiprakalbha veerabhadra simha nada garjitha,
Sruthi prabheetha daksha yaga bhaginaga sadmanaam,
Gathi pradhaya garjithakhila prapancha sakshine,
Sada namashivaya they sadashivaya shambhave. 7

Forever salutations to the peaceful one,
Who blesses us with prosperity and who is ever peaceful,
Who gave protection to those who attended the Yaga of Daksha,
Whenthey started trembling before efficient Veerabhadra [who was sent byLord Shiva to destroy the fire sacrifice of Daksha] with his lion likeroar,
And who was the witness to the billions of the universe who heard the roar.

Mrukandu soonu rakshana vadhootha danda panaye,
Suganda mandalasphurath prabha jithamruthamsave,
Akhanda bhoga sampadartha loka bhavithathmane,
Sada namashivaya they sadashivaya shambhave. 8

Forever salutations to the peaceful one,
Who blesses us with prosperity and who is ever peaceful,
Who took the punishing stick to save the son of Mrukandu from dying,
Whose pretty neck further shines because of the crescent moon,
And who blesses all those who pray for pleasure, wealth and salvation.

Madhuripu vidhi shakra mukhya devaii,
Api niyamarchitha pada pankajaya,
Kanaka giri sarasanaya thubhyam,
Rajatha sabha pathaye, namasivaya. 9

Salutations to the ever peaceful God,
Whose lotus like feet are worshipped
By enemies of Madhu and other devas,
Who has the golden Mountain as his bow,
And who is the lord of the silver hall [Rajatha Sabhai in Madurai Temple].

Halasya nadhaya maheshwaraya,
Hala halalankrutha kandharaya,
Meenekshanaya padaye shivaya,
Namo nama Sundara thandavaya. 10

Salutations and salutations to the handsome dancer,
Who is the great god and lord of town of Madurai,
Who stopped the poison called halahala in his neck,
And who is the lord of the devi with eyes like fish.

Ishwara Uvacha:-
Thwaya krutham idham sthothram ya padeth bhakthi samyutha,
Thasya ayur deergam arogyam sampadascha dadamyaham.

God told:-
He who reads this prayer composed you with devotion,
Will be given long life, health and wealth by me.

Sankara Ashtakam

[Octet on Sankara]
By Brahmananda
Translated by P. R. Ramachander

Seersha jata gana bharam, garalaharam, samastha samharam,
Sri Kailasa viharam param bhava varidheraham vandhe. 1

I salute him, who carries a matted lock,
Who wears the garland of serpents,
Who is the destroyer of every thing,
Who lives on mount Kailasa,
And who is the other shore of the ocean of life.

Chandra kalojjwalaphalam kantavyalam jagathrayee palam,
Krutha nara masthakamalam kalam kalasya komalam vande. 2

I salute him whose forehead,
Is decorated by the crescent,
Who wears the serpent on his neck,
Who looks after the three worlds,
Who wears human skulls as garland,
Who is death to the god of death,
And who is very handsome.

Kopekshna hatha kamam, swathmaramam nagendrajavamam,
Samsruthi soka viramam shyamam kantena karanam vande. 3

I salute him who killed the god of love,
By the fire of his eyes,
Who enjoys playing with his own self,
Who has Parvathi on his left side,
Who stops sorrows of the world,
Who has a black neck,
And who is the primeval cause.

Kati thata vilasitha nagam, ganditha yagam, mahadbutha thyagam,
Vigatha vishaya rasa ragam, bhagam yagneshu vibhratham vande. 4

I salute him who wears the serpent,
As a belt on his hips,
Who stopped a fire sacrifice,
Who has done a wonderful sacrifice,

Who is not interested in mundane things,
And who looks after sharing of offerings,
In the fire sacrifices.

Tripuradhikadhanu jantham, girija kantham, sadaiva samsantham,
Leela vijitha kruthantham, bhantham, swandeshu dehinam vande. 5

I salute him who killed the Asuras,
Living in the three cities,
Who is the consort of Parvathi,
Who is always peaceful,
Who killed the god of death playfully,
And who is the light of insight of all beings.

Surasaridhaplutha kesam tridasa kulesam hrudhalayaavesam,
Vigatha sesha klesam, desam sarveshta sampadam vande. 6

I salute him whose hair,
Is made wet by the holy river,
Who is lord of all the devas,
Who lives in the temple called mind,
Who makes one free from all troubles,
And who is the storehouse of all desirable wealth.

Karathala kalitha pinakam, veegatha jarakam, sukarmaanaam pakam,
Para pada veethavarakam nakam gamapuga vanditham vande. 7

I salute him who holds the Pinaka bow,
Whose foes do not have an old age,
Who is the storehouse of all good actions,
Who grants salvation to the oppressed,
And who is saluted by every one in deva loka.

Bhoothi vibhusitha kayam, dustharamayam, vivarjithapayam,
Pramadha samooha sahayam sayam prathar nirantharam vande. 8

I salute him whose body is coated with ash,
Who is beyond the methods of magic,
Who does not have any danger,
And Who is by served by the best of the people,
Both in the mornings and evenings daily.

Yasthu padashtaka medhath Brahmanandena nirmitham nithyam,
Padathi samahitha chetha prapnothyanthe sa saivameva padam. 9

He who reads this octet,
Composed by Brahmananda, daily,
With concentrated mind,
Would attain nearness to Shiva.

Santhathi Pradha Abhilasha Ashtakam

[Prayer which Grants Progeny]
By Viswanara
Translated by P. R. Ramachander

[Here is a great Stotra composed by a Brahmin called Viswanara addressing Lord Shiva. The God appeared before him and granted him the boon of progeny. This has to be read daily for a year by either the wife or husband, in front of Shiva Linga.]

1. Yekam Brahmaivaa, dwitheeyam Samastham,
Sathyam, sathyam neha nanasythi kinchith,
Yeko Rudro, na dwitheeya thaasthe,
Thasmad yewkam thwaam prapadhye sadaham.

Brahman is only one and all others are second to it,
This is the truth, the truth because there is nothing else,
Rudra is one and there is no second to him,
And so I worship you for ever.

2. Yeka karthaa thwam hi sarvasya Shambho,
Nana roopeshu yeka rooposi aroopa,
Yadwath prathyapsu arka yekopi Aneka,
Thasmad na anyam thwam vinesam prapadhye.

There is only one doer and Oh Lord Shiva it is you,
You show yourself in several forms though you have one form that is no form,
Like the Sun having only one form is seen as different forms,
And so I would not surrender to any God except you.

3. Rajjou sarpa sukthikaayam cha roopyam,
Nara pura than mrugakhye mareecho,
Yadwath, thadwath vishyak yesha prapancha,
Yasmin jnathe tham prapadhye mahesam.

Once I understand what appeared as snake was really a rope,
Like what appeared as silver is a pearl and what appeared as deer is just a mirage,
You who appeared as the world is seen as only the lord,
And having understood it, I surrender to you only my lord.

4. Thoye saithyam dahakathwam cha vahnou,
Thapo bhanou seethe bhanou Prasada,

Pushpe Gandha, Dugdha madyepi sarpi,
Yathath Shambho thwam thatha thwaam prapadhye.

The coldness in the water, the capacity for burning in the fire,
The heat that is in the Sun, the coolness in the moon (given by Sun),
The scent in the flower and the ghee in the curd are your aspects,
And so Oh Shambhu, I surrender to you.

5. Sabdham grunhaasi asravaa thwam hi jigre,
Agraana thwam vyangri aayaasi dhoorath,
Vyaksha pasye thwam rasagnopi ajihwa,
Ka thwaam samyak vethi atha thwaam prapadhye.

You hear without ears, you smell without a nose,
You come from a long distance but you do not have a body,
You see without eyes and taste without a tongue,
And so who can understand you properly and so I surrender to you.

6. No Vedathwaam eesa sakshath vivedha,
No vaa Vishnu no vidhathaa akhilasya,
No Yogeendro nendra mukhyascha deva,
Bhaktho Veda thwaam atha sthwaam prapadhye.

Even Vedas have not understood properly, oh God,
Neither have Lord Vishnu nor the creator of the world,
Neither the king among Yogis, nor Indra or the chief devas,
But only devotees know you and so I surrender to you.

7. No they gothram ney eesa janmaapi naakhya,
Novaa roopam naiva seelam na thejaa,
Itham bhoothopi Easwara thwam trilokhyaa,
Sarvaan Kaaman pooraye thath Bhajeham.

Oh God you do not have clan nor were you born at any time,
You do not have any form, nor characteristics nor splendour,
And like this you are the lord of all beings and the three worlds,
Oh God please fulfill all my desires and for that I sing about you.

8. Thwatha sarvam, thaw hi sarvam smaraare,
Thwam Gowreeesa, thwam cha nana athi santha,
Thwam vai vrudha thwam yuvaa, thwam cha balaa,
Thathwam yathikam naasi atha thwam nathosmi.

Everything is from you, you are everything, Oh enemy of God of love,
You are the God of Gauri, you are naked, you are extremely peaceful,

You are old, you are young lad, you are a boy,
What are you not? And so I salute you with devotion.

9. Sthuthwethi vipro nipapatha bhoomou,
Sadandavath yavath atheeva hrushta,
Thavath sa thalo, akhila loka vrudha vrudha,
Brovacha bhoodeva varam vrunee hi.

When that Brahmin fell on the floor,
And saluted him, he became extremely happy,
And at that time with rhythm that oldest one among the old,
Told, "Oh Brahmin, choose your boon."

10. Sarvantharathma Bhagavan sarva, sarva pradho Bhagawan,
Yaajnam prathi niyungthe maam kimeeso dainyakarineem.

That God who is in every one, that God who gives everything to all,
That god, who does everything with mercy, addressed me.

11. Ithi Sruthwa vcha sthasya devo Viswanarasya ha,
Suche suchi vrathasyatha suchi smithwa Abraveechu.

Hearing this that God spoke to that Viswanara,
Who was clean and observing clean penance with a clean smile

Bala Uvacha: -
That lad told: -

12. Thwayaa suche susuishmadhyaam yo abhilasha krutho hrudhi,
Achirenanaiva kaalena sa bhavishyath asamsayam.

That desire in the mind of yours who is clean and has a clean mind,
Without any doubt would be fulfilled very soon.

13. Thava puthrathwam yeshyami susishmadhyam maha mathe,
Khyatho Grahapathir naamnaa suchi sarvamara priya.

Oh very intelligent one, the son whom you desire would be well instructed,
Become famous and would be a householder liked by the devas.

14. Abhilashashtakam punyam sthothramethan mayeritham,
Abdham trikala padanath kamadham Shiva sannidhou.

This blessed octet on desire which was a prayer done by you addressing me,
Should be read for one year three times before Lord Shiva for fulfilling the desire.

15. Yethad stotrasya padanam puthra pouthra dhana pradham,
Sarva shanthikaram vapi sarva aapad vairi nasanam.

The reading of this prayer leads to increase of number of sons, grand sons and wealth,
And it clams down all problems and destroys all dangers and enemies.

16. Swargapavargasampathi karakam nathra samsaya,
Prathr uthaya susnano lingam apayachya sambhavam.

If one gets up early in the morning, bathes worships the Shiva linga,
Without any doubt he will go to heaven and would also gain great wealth.

17. Varsham japen nithyam sthothram aputhra puthravan bhaveth,
Vaisake, karthike mase visesha niyamair yutha.

If daily this is chanted for a year, one who does not have son will get a son,
And special rules are to be followed in Vaisaka and Krithika months.

18. Thava puthrathwam yeshyamiya sthvanyasthath padishyathi,
Abhilasashtakam idhamna dheyam yasya kasyachith.

Since I grant sons to those who read and to all those who read it,
This octet of desire should not be given by you to any one.

19. Gopaneeyamprayathnena maha vandhyaa prasoothi kruth,
Sthriya vapurushenaapi niyama linga sannidhou.

It should be kept hidden with effort for even a very barren woman would become in the family way,
If the lady or a man reads it before Siva Linga with discipline.

20. Abdham japthamidham stotram puthradam nathra samsaya,
Ithyukthwaaanthardadhe bala so api, vipro gruham yayou.

If this is chanted for one year, they would get a son without any doubt,
Saying this that lad disappeared and that Brahmin went back to his house.

Ithi Sri skanda purane kasi kandeSanthathi pradham,
Abilasahtaka stotram sampoornam.

Thus ends the octet of desire which gives progeny that occurs in the Chapter on Kasi of Skanda Purana.

Sarabha Ashtakam

[Octet on Sarabha]
Translated by P. R. Ramachander

[Sarabha is a fierce incarnation of Lord Shiva who subdued the great Narasimha incarnation of Vishnu after he killed Hiranya Kasipu . Sharabha is described in the form of a bird with golden colour, with two uplifted wings, two red eyes, four legs in the form of a lion touching the ground, four legs with claws upwards and with an animal tail. The top part of the body is shown as human but with the face of a lion with an ornamented crown; side tusks are also depicted giving an overall frightening sight. It also shows the Narasimha beneath Sharabha's legs as a human with Anjali (hands folded in prayer). Devotees of Goddess however are of the opinion that Sarabha failed in his mission and Goddess took the form of the thousand headed Prathyangira to do the Job. The followers of Lord Vishnu however are of the opinion that when Lakshmi sat on the lap of Narasimhamurthy, he became calm.]

Dhyanam

Chandrarkagni tri drishti kulisavara vana kachanjala ugra jihwa,
Kali Durga cha pakshou hrudaya jataraghou Bhairavo Badavagni,
Oorusthou vyadhi mruthyu sarabaka vara chandavathaa thileka,
Samhartha chs vachadrun vijayathi Sarabha saluva Pakshi Raja.

With moon, sun and fire as his three eyes, with moving fierce tongue which is like an axe,
With Kali and Durga as his wings, with heart and abdomen as Bhairava and fire in the ocean,
His thighs are diseases and death, the great Saraba is like storm,
He would kill all his enemies and Sarabha is like fierce king of birds.

Jwalana kutila kesam, Surya chadaragni nethram,
Nisitha kara nakha agram, dhootha hemadri deham,
Sarabha madha muneendrai sevyamaana, sithangam,
Pranatha bhaya vinasam Bhavayed Pakshi rajam.

With shining curved hairs, with sun, Moon and Fire as eyes,
With hands ending in very sharp nails, with very strong body like the golden mountain,
Sarabha who is like this is served by king of saints with camphor,
And if your salute him, that king of the birds would destroy all your fears.

Stotram

1. Devadhideva, jagan mayaya,
Shivaya nalika nibhananaya,
Sarvaaya bheemaya saradhipaya,
Namosthu thubhyam Sarabheswaraya

I Salute you God Sarabha,
Who is God of Gods, who is spread all over the world,
Who is Shiva, who is similar to a lotus flower,
And who is like a huge strong cloud.

2. Seethamsu choodaya Digambaraya,
Srushti sthithi dwamsana kaaranaaya,
Jada kalaabhaya, Jithendriyaya,
Namosthu thubhyam Sarabheswaraya

I Salute you God Sarabha,
Who wears the moon, who wears the directions as apparel,
Who is the reason for creation, upkeep and destruction,
Who has a matted hair and who has won over his senses.

3. Kalanga kandaaya bhavananthakaya,
Kapala kalanga karambujaya,
Bhujanga bhooshaya puranthakaya,
Namosthu thubhyam Sarabheswaraya

I Salute you God Sarabha,
Who has blue neck, who is the destroyer of earth,
Who is starved and holds the skull in his lotus like hands,
Who decorates himself with a snake and was the destroyer of three cities.

4. Samadhi shatkaya, Yamanthakaya,
Yamadhi yogashtka sidhidhaya,
Umadhi nathaya purathanaya,
Namosthu thubhyam Sarabheswaraya

I Salute you God Sarabha,
Who is expert in six types of deep meditation, Killer of Yama,
Who has realized the eight type of Yogas like self control,
Who is the Lord of Uma and one who is very old.

5. Grunadhi pasashtaka Varjithaya,
KIlikruthaasmath pathi porvakaaya,
Gunadhi heenaaya, guna thrayaya,
Namosthu thubhyam Sarabheswaraya

I Salute you God Sarabha,
Who avoids the six types of attachments like disgust,
Who makes us powerless as he was our lord earlier,
Who does not have any characteristics like the three types of Gunas.
(Sathva, Rajas and Thamas.)

6. Kaaladhivedamrutha khandalaya,
Kalyana anaghou dhoohala karanaya,
Sthoolaya Sookshmaya swaroopakaya,
Namosthu thubhyam Sarabheswaraya

I Salute you God Sarabha,
Who is filled with nectar of Vedas from primeval times,
Who is the reason for freedom from auspiciousness,
And who has both forms of very huge as well as tiny.

7. Panchananaya, akhila bhaskaraya,
Pancha sathkarna paricharaya,
Panchaksharesaya jagasthithaya,
Namosthu thubhyam Sarabheswaraya

I Salute you God Sarabha,
Who has five faces, who gives light for all,
Who is honoured and served in five ways,
Who is the God of five letters and who stays in the universe.

8. Haraya Bheemaya, Haripriyaya,
Bhaavaya, Santhaya, parathparaya,
Mrudaya Rudraya, Trilochanaya,
Namosthu thubhyam Sarabheswaraya

I Salute you God Sarabha,
Who is the destroyer, very huge, one who likes Vishnu,
Who is divine, who is peaceful, who is superior to the best,
Who Is Shiva, Who is Rudra and who is three eyed.

Imam sthavam japedhyasthu Sarabesashtakam nara,
Thasya nasayanthi paavaani, ripavascha Surothama.

If this prayer called octet to Sarabha is chanted by men,
Then the great God will destroy all his sins as well as enemies.

Sarva Vyadhi Haram Maheswara Kavacham

[Armour of Maheswara which Cures all Diseases]
Translated by P. R. Ramachander

[Maheswara is the Vedic Form of Shiva who is the Supreme Lord.]

Rajo Uvacha:-
The King said:-

1. Anganyaso yaduktho bho Mahesakhara samyutha,
Vidhanam kee drusam thasya karthavya kena hethuna
Thad Vadasya Maha Bhaga, vistharena Mamagratha.

Oh great one please tell me in detail the rituals with body parts.
Along with The "Maheswara letters", the method of chanting it,
And the type of action that I should do for that.

Bruguruvacha:-
Brugu (Shukra) said:-

2. Kavacham Maheswaram Rajan devairapi durlabham,
Ya karothi swa gathreshu poothathma sa bhaven nara.

Oh King, this armour of Maheswara is rare even to the devas,
And by doing it to their body, the man will get purified.

3. Kruthwa nyasamimam yasthu samgramam pravise nara,
Na sarathomarasthasya gadga sakthi paraswadhaa.

If the rituals are done and the man enters the battle,
It would act like lance to arrow and hatchet to the swords.

4. Prabhavanthi ripo kwapi bhave chiva parakrama,
Vyadhi grasthasthu ya kaschidh karayechaiva marjanam.

Even before the enemies, he would be greatly valorous,
And if he is affected by a disease, this would cause him to be made pure.

5. Ekadasakusai saagrair muktho bhavathi naanyadhaa,
Na Bhootha na pisachascha kooshmanda na vinayaka.

With eleven Kusa grasses, he would get freedom without any other help,
From Ghosts, devils, demons and obstructions.

6. Shiva smarana mathrena na visanthi Kalebharam,
Om nama Pancha vakthraya sasi somarka nethraya,
Bhyarthanamabhayaya mama sarva gathra rakshrthe viniyoga.

Just by the thought of Lord Shiva, his body would not be afraid,
Om salutations to the five necked one who has the moon, sun and fire as eyes,
And I am chanting this for getting freedom from fear and for protection of my body.

7. Om Houm ham ham manthranena vrusha gomaya bhasmanam,
Aamanthraya lalate thilakamadhaya padeth.

Use the chant "Om Houm, ham Haam", wear the ash made of cow dung,
On the chest and on the forehead as thilaka and then read.

Kavacham

1. Thrahi maam dushpreksha sathroonaam bhaya vardhana,
Om Swachanda bhairva prachyam aagneyyam Shikhi lochana.

Save me, Oh God who is difficult to look at, who increases the fear among enemies,
Om, let the free Bhairava protect from east and let the one with eyes like peacock protect the south east.

2. Bhootheso Daksine Bhage, nairyathyam Bheemadarsana,
Varunyaam vrushakethuscha, vayou Rakshathu Sankara.

Let the Lord of Bhoothas protect my south, let the God who looks very big, protect my south east,
Let the south west be protected by one riding on a bull, let North west be protected by Sankara.

3. Digvaso soumyatho nithyam Isanyam Madanathaka,
Vamadevardhwatho rakshe dadho raksheth trilochana.

Let he who lives in directions protect the north and killer of Manmatha protect the north east,
Let Vamadeva protect the places above and let the three eyed one protect that which is below.

4. Purari puratha pathu, kapardhi pathu prushtadha,
Visweso Dakshine bhage, vaame kali pathi sadhaa.

Let the enemy of three cities protect the front, and let my back be protected by one who has knotted hair,
Let the Lord of the universe protect the right side and let the left be protected by consort of Kali.

5. Maheswara siro bhage, Bhavo phale sadahavathu,
Broovor madhye Maha thejo, sthrinethro nethrayordwaya.

Let Maheswara protect always the area of my head and let he who removes sins protect my forehead,
Let the greatly sparkling one protect the place in the middle of eyebrows,
And let the three eyed one protect both my eyes.

6. Pinake nasika dese, karnayor girija pathi,
Ugra kapalayo raksheth mukhadese maha bhuja.

Let he who holds Pinaka bow protect my nasal area,
Let the consort of Girja protect my ears,
Let the area around my mouth be protected by the very angry carrier of skull.

7. Jihwayam andhaka dwamsio, danthaan rakshathu mruthyujith,
Neelakanda sada kande, prushte kamanga nasana.

Let my tongue be protected by the killer of Andhakasura,
Let the winner over death protect my teeth,
Let the blue necked one protect my neck,
And the killer of the body of God of love protect my back.

8. Tripurari Skanda dese, bahoscha Chandra shekara,
Hasthi charmadharo, hasthe nakhanguleeshu Soolabruth.

Let the enemy of three cities protect my shoulder, Let the Chandrashekara protect my arms,
Let he who wears the hide, protect my arm and let my fingers be protected by one who carries the trident.

9. Bhavaneesa pathu hrudhi, pathu dhara katee mruda,
Gudhe linge cha medre cha nabhou cha pramadadhipa.

Let the Lord of Parvathi protect my heart,
Let the the one who causes death protect my waist,
Let the Lord of Pramadhas protect my private parts and navel.

10. Jangoru charane Bheema, sarvange Kesava Priya,
Roma koope Viroopaksha, Sabdha sparse cha yoga vith

Let my thigh, knee and feet be protected by the God who is gross,
Let all my body parts be protected by one who is liked by Kesava,
Let my hair pores be protected by one with a bad looking eye,
Let my voice and touch be protected by the expert in Yoga.

11. Raktha majjavasaamamsa shukre vasu ganarachitha,
Pranapana samana eshu dhana vyaneshu dhoorjadi.

Let my blood, fat, flesh and seed be protected by he who is worshipped by Vasus and Ganas,
Let he who has an unkempt hair look after the airs in my body,
Namely prana, apana, samana, udhana and vyana.

12. Raksha heenam thu yath sthanam varjitham kavachena yath,
Thatnsarvam raksha may deva, vyadhi durga jwaradhitha.

Oh God protect all those places which do not have protection,
Or has been left out by the armour without protection like diseases, fever etc

13. Karyam karmam thwidham prajnair dheepam prajwalya sarpishaa,
Nivedhya shikhi nethraya varayethu hyudang mukham.

For achieving actions the knowledgeable ones, will light a lamp with Ghee,
And offer to Lord Shiva the selected offerings to him.

14. Jwara daha parikrantham thadha anya vyadhi samyutham,
Kusai samarjya samarjyakshipe dheepa shikhaam jwaram.

For stamping away fever and thirst and also other diseases which affect you,
Collect kusa grass and light them as a lamp so that fever would be thrown away.

15. Iykahikam vaa dhyajhikam,
Vaa tritheeya chathurthakam,
Vatha pitha kaphod bhootham,
Sannipatho ugra thejasam.

16. Anyam dukha dhoora darsha karmajam cha abhicharikam,
Dathustham kapha sammisram vishamam kama sambhavam.

Reading this daily or once in two days,
Or once in three days or once in four days,
Would remove diseases caused by rheumatism, bile and phlegm,
And those by evil spirits and the very severe collection of them.

Other sorrows caused by actions from far off or black magic,
Or problems caused metal and phlegm and problems caused by passion,

17. Bhoothabhishanga samsargam Bhootha cheshtadhi samsthitham,
Shivagnam Ghora manthrena Poorva vrutham swayam smara.

In case of the visits of ghosts or when troubles are caused by ghosts,
Remember this powerful chant told before as per the orders of Lord Shiva.

18. Thyaja deham manushyasya dheepam gacha Maha jwara,
Krutham thu kavacham divyam sarva vyadhi bhayrdhanam.

When man's soul goes away from the body due to great fever
The above divine armour would completely remove the fear of disease.

19. Na bhadanthe vyadhayasthwam, bala graha bhayani cha,
Lootha vishphotakam ghoram sirorthircha dwivigraham.

You would not be affected by the disease or the fear from planets,
Or the terrible eruption of pox or head ache or any other diseases.

20. Kaamalaam kshaya kasam cha gulma asmari bhagandhara,
Soolonmadham cha hrudrogaya krutha pandu vidhardhim.

21. Athisaradhiroga mscha dakini peedaka grahaan,
Pamavi charchikaa dhadhru kushta vyadhi vishardhanam,

22. Smaranaan nasayathyasu Kavacham soolapanina,
Yasthu smararthi nithyam vai yasthu dharayathe nara.

Diseases like jaundice, tuberculosis, enlargement, s tones in kidney, fistula,
Soola,lunacy, diseases of heart, lucoderma, dysentery,
The attack of ghosts and troubles caused by planets,
Herpes, itching, eruption, leprosy and the poisonous bite,
Would all vanish if this armour of Lord Shiva is remembered,
Or thought of daily or when this armour is worn.

23. Sa muktha sarva paapebhyo vased shiva pure chiram,
Sankhya vruthasya dhanasya yajnasyaa astheeha sasthratha.

24. Na Sankhya vidhyathe Sambho Kavacha smaranadhyatha,
Asmad samyagidham sarvai sarva Kama phala pradham.

He would get freedom from all sins and live for long in the city of Shiva,
And Lord shiva would not consider it as same as remembering his armour,

Doing of Penances, charity, fire sacrifices and living strictly according to shastras or,
Doing all of them for his armour leads to the fulfillment of all desires.

25. Srothavyam sathatam Bhakthyaa Kavacham sarva karmikam,
Likhitham thishtathe yasya gruhe sayaganuthamam.

Making others hear with devotion this armour leads to success on all fronts,
And writing and establishing it in our house is in total very good.

26. Na thathra kalahodhwego na kala maranam bhaveth,
Na alpa prajaa sthriyathathrana dourbhagyam samasrithaa.

There would not be quarrel or shock nor untimely death,
Nor less children nor only girl children nor bad luck.

27. Thasmad Mahesawaram nama kavacham deva ganarchitham,
Srothavyam padithavyam cha manthavyam bhavukapradham.

And so this armour of Mahesawara is worshipped by hoards of devas,
And making it heard or reading or explaining it leads to prosperity.

28. Sri Maheswara kavacham sarva vyadhi nishoodhanam,
Ya padethu naro nithyam sa vrajachangaram puram.

The armour of Maheswara leads to curing of all diseases,
And that man who reads it daily, would live in the city of Sankara.

Ithi Sarva vyadhi haram Sri Maheswara kavacham sampoornam

Thus ends the armour of Maheswara which cures all diseases.

Sasakti Shiva Navakam

[Nine Stanzas on Shiva with Power]
Translated by P. R. Ramachander

[This prayer asks God for several capabilities. The manthraksharas Iym and Kleem are used to worship Shiva. Devotees interested in any one wish can repeat that Stanza.]

Veda shastras purane ithihasa kavya kaladishu,
Vijnanam dehi mey, Iym Nama Kleem shivaya sou. 1

Give me clear understanding,
Of Vedas, Science, Puranas,
History, literature and arts,
Oh Shiva, Iym salutations, Kleem.

Chathurdasasu vidhyasu, chathu shashti kalau cha,
Chathuram diyamadehi, Iym Nama Kleem shivaya sou. 2

In the fourteen types of education,
And sixty four type of arts,
Bless me with expertise,
Oh Shiva, Iym salutations, Kleem.

Meemsayaam samasthatam, sabdha sasthre viseshatha,
Dehi mey deva sambragnam, Iym Nama Kleem shivaya sou. 3

In all the aspects of analysis of knowledge,
Especially in the science of phonetics,
Grant me expertise,
Oh Shiva, Iym salutations, Kleem.

Ganitheshu cha sarvagna, dehi mey parameshwara,
Samyak gnanam Jagannadha, Iym Nama Kleem shivaya sou. 4

Make me all knowing in mathematics,
Oh God who is the greatest,
Give me complete knowledge in it,
Oh, Lord of the universe,
Oh Shiva, Iym salutations, Kleem.

Sakleshwapi kavyeshu, sakalsu kadhasu cha,
Sahithyam dehi mey vacham, Iym Nama Kleem shivaya sou. 5

Make me loquacious of literary excellence,
In all the literature,
And in al stories,
Oh Shiva, Iym salutations, Kleem.

Hrudayamboruhe nithyam vasa mey Jagadheeswara,
Hara mey duritham saswad, Iym Nama Kleem shivaya sou. 6

Oh, God of all universe,
Be pleased to live in the lotus of my mind,
And forever destroy all my sufferings,
Oh Shiva, Iym salutations, Kleem.

Janmanthara krutham paapam budher jadyakaram Shiva,
Jahi janthushu nindam cha, Iym Nama Kleem shivaya sou. 7

Please destroy all my sins, Oh Shiva,
Which have been done in various births,
Which makes my brain dull,
And also remove the disrespect of other beings towards me,
Oh Shiva, Iym salutations, Kleem.

Vishayeshu viraktheem cha vivideshu videhi mey,
Vinatheshtadha viswesa, Iym Nama Kleem shivaya sou. 8

Please develop in me detachment,
To all things that attract,
And towards beings of different sorts,
Oh Lord of the universe,
Who grants wishes of devotees,
Oh Shiva, Iym salutations, Kleem.

Mukthi marga param chitham kuru, mey Jagadeeshwara,
Mugdha Chandra Kala Chooda, Iym Nama Kleem shivaya sou. 9

Hey Lord of the universe,
Who wears the crescent of moon as ornament,
Make my mind lean,
Towards the path of salvation,
Oh Shiva, Iym salutations, Kleem.

Ithyethad navakam nithyam bhakthitho ya paden nara,
Prarambhasmasya sidhyanthi, prarthhithanchapi sidhyathi. 10

He who recites these nine stanzas,
Daily with devotion,
Will complete all works he starts,
And would get all his desires fulfilled.

Shiva Aarthi

[Worship to Lord Shiva]
Composed by Shivananda Swami
Translated by P. R. Ramachander

[Aarthi are Hindi prayer songs, sung in a chorus with the waving of lamps before gods This prayer is addressed to Lord Shiva.]

Om Jaya Shiv Omkaraa, swami jaya Shiva Omkaara,
Brahma Vishnu, sada shiva, ardhangi Dhara, Om Jaya Shiv Omkara. 1

Om Victory to Shiva, who is the meaning of Om,
Oh God, victory to Shiva, who is the meaning of Om,
Who wears Brahma, Vishnu, Sada Shiva and Goddess Parvathi,
Om Victory to Lord Shiva, who is the meaning of Om.

Dho Bhuj chaar chathur bhuj they sohe,
Theeno roop nirakhtha Tribhuvan Man mohe, Om Jaya Shiv Omkara. 2

The men with two hands and Gods with four hands worship you,
You take all the three forms and attract mind of the three worlds,
Om Victory to Lord Shiva, who is the meaning of Om.

Aaksha maalaa, vana maalaa, roonda maalaa dharee,
Chandan mruga madh sohe, bhaale shubha kaari, Om Jaya Shiv Omkara. 3

You wear the garland of beads, garland of forest flowers and garland of skulls,
You are worshipped by application of sandal paste and paste of musk,
You are the one who does great good to all,
Om Victory to Lord Shiva, who is the meaning of Om.

Swethaambhar, peethabhar, bhagambhar ange,
Sanakadhika, Brahmadhika. Prethadhika sange, Om Jaya Shiv Omkara. 4

You wear the white silk, the yellow silk and the hide of the lion,
You mingle with Sanaka and other sages, Brahma and also the corpses,
Om Victory to Lord Shiva, who is the meaning of Om.

Kar ke beech kamandal, Chakra, trishul darhtaa,
Jaga kartha, jag hartha, Jag palan kartha, Om Jaya Shiv Omkara. 5

Between your hands you wear the skull, the holy wheel and the trident,
You create the world, you destroy the world and you look after the world,
Om Victory to Lord Shiva, who is the meaning of Om.

Brahma Vishnu Sada Shiva Janath aviveka,
Pranavakshar Madhya thenom hi, yeka, Om Jaya Shiv Omkara. 6

Understanding you separately, as Brahma, Vishnu or Sada Shiva is ignorance,
For in between Om and the three of them are one,
Om Victory to Lord Shiva, who is the meaning of Om.

Triguna swamiji kee aarthi jo koi gaave,
Kahath shivanand swami mana vanchith phal paave, Om Jaya Shiv Omkara. 7

If some one sings this Aarthi of the God with three qualities,
Shivananda Swami tells that he would get all that he wishes in mind,
Om Victory to Lord Shiva, who is the meaning of Om.

Shiva Akshara Mala Stotra

[Prayer of Garland of Alphabets or Garland which Never Decays]
Translated by P. R. Ramachander

[This is a very popular prayer in Kerala addressed to Lord Shiva. Each verse starts with alphabets of Sanskrit in that order. Now I also find that this is also popular in Andhra. There is a You tube recording of this stotra by Sri S. P. Balasubramanyam at: youtube.com]

1. Adbutha vigraha, Amaradheeswara,
Aganitha Guna gana, amitha Shiva

Hara Samba Sada Shiva, Samba Sadashiva,
Samba Sada Shiva, Samba Shiva.
[Refrain to be repeated after every stanza]

Oh Shiva with wonderful form, who is the God of the devas,
Who has countless good qualities and is the immeasurable Shiva

Oh Destroyer, Oh perennial Shiva with Parvathi, Oh perennial Shiva with Parvathi,
Oh Perennial Shiva with Parvathi, Of Shiva with Parvathi.

2. Anandamrutha, aasritha rakshaka,
Athmananda Mahesa Shiva

Oh Nectar of joy, Oh protector of dependents,
Oh soul of joy, Oh great God Shiva,

3. Indhu kaladhara indrdhi priya,
Sundara roopa suresa Shiva.

Oh God who wears the crescent of the moon, Oh God who is liked by Indra and others,
Oh God with pretty form, Oh Shiva who is the God of devas.

4. Eesa suresa, mahesa, jana priya,
Kesava sevitha keerthi shiva

Oh God, oh God of devas, Oh great God, Oh God liked by people,
Oh famous Shiva served by Kesava.

5. Uragadhi priya uraga vibhooshana,
Naraka vinasa natesa Shiva

Oh God who likes snakes, who wears snake as ornament,
Oh destroyer of hell, Oh Shiva who is the god of dancing

6. Urjitha danava nasa, parathpara,
Aarjitha papa vinasa Shiva.

Oh killer of proud asuras, Oh divine among divines,
Oh Shiva who destroys the accumulated sins.

7. Rig Veda sruthi mouli vibhooshana,
Ravi chandragni trinethra shiva

Oh God who decorates his crown with Rig Veda.
Oh Shiva who has three eyes of sun, moon and fire.

8. Ruoupamanadhi prapancha vilakshana,
Thapa nivarana thathwa shiva

Oh destroyer of the manifold worlds,
Oh God who cures mental pains, Oh Shiva who is philosophical

9. Lliswaroopa sahasra karothama,
Vaageeswara vara desa shiva.

Oh God who has the form of a Mountain, who has one thousand hands,
Oh God of words, Oh Shiva of blessed places

10. Luthadheeswara roopa priya Hara,
Vedantha priya Vedhya shiva

Oh Lover of the pretty form of Lord Vishnu, oh destroyer,
Oh lover of philosophy, Oh Shiva who is studied by Vedas.

11. Yekaneka swaroopa Sada Shiva,
Bhogadhi Priya poorna shiva

Oh Perennial Shiva who is one as well as many,
Oh Complete Shiva who is interested in enjoyment

12. Iyswaryasraya chinmaya chilghana,
Sachidananda suresa Shiva.

Oh Shiva who is the god of devas who is pure in thought,
Pure in form and the personification of pure joy.

13. Omkara Priya, uraga vibhooshana,
Hreemkara Priya, eesa Shiva,

Oh God Shiva who likes the sound "Om",
Who wears the snake and likes the sound "Hreem".

14. Ourasa lalitha, anthaka nasana,
Gouri sametha gireesa shiva

Oh Shiva with Goddess Parvathi, who is the god of the Mountain,
Who is produced from within himself, who is the killer of enemies.

15. Ambaravasa, Chidambara nayaka,
Dumburu Narada sevya Shiva.

Oh Shiva who is served by Dumburu and Narada,
Who lives on the sky and is the Lord of Chidambaram.

16. Aahara Priya ashta digeswara,
Yogi Hrudhi Priya vasa Shiva.

Oh Shiva who lives in minds of Yogis with love,
Who likes good food and is the Lord of all eight directions.

17. Kamalasana, Kailasa nivasaka,
Karuna sagara Kasi Shiva.

Oh Shiva of Benares who is the ocean of mercy,
Who sits on a lotus and who lives in Kailasa.

18. Khadga soola mruga jada dhanurdhara,
Vikrama roopa Viswesa Shiva

Oh Shiva who is the Lord of the universe who has a valorous form,
Who holds the sword, deer, bow and sports a tuft.

19. Gangadhara hara vallabha Sankara,
Gana hitha Sarva janesa Shiva.

Oh Shiva who is the lord of all people, who is partial to well being of Ganas,
Who carries the Ganga, who is the destroyer and is Vishnu of his consort.

20. Gathaka Panchama pathaka Nasana,
Dheena Jana Priya dheeptha Shiva.

Oh Shining Shiva who likes poor people,
Who destroys murderers bad people and debased people.

21. Ngatha swaroopananda Janasraya,
Veda swaroopa Vedhya Shiva.

Oh Shiva who has the form of Vedas and who is studied by the Vedas,
Who likes his form like heaven and who is depended on by all people.

22. Chanda vinasana, sakala jana Priya,
Mandalaadheesa mahesa Shiva.

Oh great God Shiva who is the King of the Country,
Who destroys cruel people and is liked by all people.

23. Chathra kireeta sukundaladhi Priya,
Puthra Priya Bhuvanesa Shiva

Oh Shiva God of the universe who is liked by his sons,
And Who likes umbrella, crown and ornaments like ear studs.

24. Janma jaraa mruthyaadhi vinasana,
Kanmasha rahitha kaaseesa Shiva

Oh Shiva who is the God of Benares, who is without deceit,
And who is destroyer of birth, death and old age.

25. Jangarasraya brugeerati Priya,
Ongaresa Viswesa Shiva

Oh Shiva, the God of universe who is the God of "Om",
Who depends on sound "Jam" and likes the movement of bees.

26. Jnanajnana vinasana nirmala,
Dheena jana Priya Deeptha Shiva.

Oh shining Shiva who likes poor people,
Who destroys wisdom and ignorance and is pure.

27. Tanka swaroopa sahasra karothama,
Vagheeswara vara desa shiva

Oh Shiva of the blessed land who is the God of words,
Who is like a sword and who has blessed one thousand hands.

28. Takkadhyayudha sevitha sura gana,
Lavanyamrutha lasitha shiva.

Oh playful Shiva who has nectar like beauty,
Who carries weapons like rotating drum and is served by all devas

29. Damba vinasana Dundu vibhooshana,
Ambara vasa Chidesa shiva.

Oh Shiva who is god of divines who lives on the sky,
Who destroys pride and is decorated by Dundu.

30. Dam Dam Damaruka daruna nischala,
Dundu Vinayaka sevya Shiva

Of Shiva served by Dundu Vinataka,
Who keeps completely frozen even at the dam dam sound of Big Drum.

31. Na Na mani gana, bhooshana nirguna,
Natha jana pootha sanadha Shiva.

Oh Shiva who is also the leader of pure devotees,
Who wears many types of gems and who does not have any qualities.

32. Thathwamasyadhi vakhya swaroopa,
Nithya swaroopa nijesa shiva

Oh Shiva who is the God of truth, who has eternal form,
Who has the form of the philosophy of Vedas.

33. Sthavara jangama bhuvana vichakshana,
Thapa nivarana Thathwa shiva

Oh Philosophical Shiva who is the cure for mental pain,
Who is familiar with moving and non moving things of the world.

34. Dandhi vinasana dalitha manomaya,
Chandana lepitha charana Shiva.

Oh Venerable Shiva who has applied sandal paste,
Who is destroyer of elephants and occupies the mind of the oppressed.

35. Darinee dhara shubha dawala vilasaka,
Dhandhadhi Priya Dhama Shiva

Oh Garlanded Shiva who likes Khubera,
Who carries the earth and shines in pure white.

36. Nalina vilochana natana manohara,
Alikula bhooshana amitha Shiva

Oh measureless Shiva Who wears a flower garland,
Who has lotus like eyes and who is a pretty dancer.

37. Parvathi nayaka pannaga bhooshana,
Paramananda Paresa Shiva

Oh greatest God Shiva who is immersed in divine joy,
Who is the Lord of Parvathi and who wears the snake.

38. Phala vilochana bhanu kotio prabha,
Halahala dhara Amitha Shiva

Oh Greatest God Shiva, who wears Halahala poison,
Who has an eye on his forehead and who shines like billions of Suns.

39. Bandha vimochana brahathee pavana,
Skandhadhi Priya Kanaka Shiva

Oh Golden Shiva, who likes Subrahmanya and others,
Who frees us from ties and who is greatly holy.

40. Bhhasma vilepana Bhava bhaya mochana,
Vismaya roopa viswesa Shiva

Oh Shiva who is the God of universe and has a wonderful form,
Who applies sacred ash and frees us from fear birth and death cycle.

41. Manmadha nasana Madhupana Priya,
Charma vilepana Sakshi shiva

Oh Shiva who is a witness, who wears animal hide,
Who destroyed cupid and who likes to drink honey.

42. Yathi jana hrudayanthaadhi nivasaka,
Vidhi vishnwadhi suresa Shiva

Oh Shiva who is God of devas and Vishnu and Brahma,
Who lives deep in the heart of sages.

43. Rameswara pura Ramana mukhambuja,
Someswara sukruthesa Shiva

Oh Friendly God Shiva who is the God of moon,
Who is the pretty faced one of the town of Rameswara.

44. Lankadheeswara sevitha sura gana,
Lavanyamrutha laasitha Shiva.

Oh playful Shiva who is the nectar of prettiness,
Who is served by the Lord of Lanka as well as devas.

45. Varadha bayankara Vasuki bhooshana,
Vanamaaladhi Vibhoosha Shiva

Oh Shiva who wears the forest garland,
Who is the fearful god of blessings and who wears Vasuki.

46. Santha swaroopa sahasrakarothama,
Vagheeswara vara desa shiva

Oh Shiva of the blessed place, who is the God of speech,
Who has a peaceful form and who has thousand great hands.

47. Shanmukha Janaka surendra jana Priya,
Shadgunyadhi sametha Shiva.

Oh Shiva who is blessed with six qualities,
Who s father of Lord Subrahmanya And who is liked by Indra and devas.

48. Sasararnava nava nasana saswatha,
Sadhu Jana Priya Vasa Shiva

Oh Shiva who lives with god fearing people,
Who destroys the sea of worldly illusion and who is stable.

49. Hara Purushothama Advaithamrutha,
Mura ripu sevya mrudesa Shiva

Oh Shiva who is the God of joy and who is served by Lord Vishnu,
Who is the greatest Purusha who destroys and is the nectar of Advaitha.

50. Laalitha bhaktha janeswara,
Kalinateshvara kama Shiva

Oh Shiva who is the King of dance along with Kali,
Who is the God of the devotees whom he looks after.

51. Akshara mala Priya Sundara sakshath,
Swamin Amba sametha Shiva

Oh God Shiva, who is with goddess Parvathi,
Who likes this never fading garland and who is the real beauty.

Shiva Ashtakam [1]

[Octet on Shiva]
By Adi Shankara Bhagawat Pada
Translated by P. R. Ramachander

Thasmai nama parama karana karanaya,
Deepthojjwalitha pingala lochanaya,
Nagendra hara krutha kundala bhooshanaya,
Brahmendra Vishnu varadaya Nama Shivaya. 1

I salute that Shiva, who is the real cause of causes,
Who has reddish brown eyes which shine like light,
Who wears garlands and ear drops made of the King of snakes,
And who is the one who gives boons to Brahma and Vishnu.

Srimath prasanna sasi pannaga bhooshanaya,
Shailendraja vadana chumbitha lochanaya,
Kailasa mandara mahendra nikethanaya,
Loka trayarthi haranaya nama shivaya. 2

I salute that Shiva, who always wears,
The clear moon and the snake as ornaments,
Whose eyes are kissed by the daughter of the Mountain,
Who lives in the Kailasa peak and Mahendra Mountain,
And who defeats the sorrow of the people of three worlds.

Padmavadatha mani kundala govrushaya,
Krishnagaru prachura chandana charchithaya,
Basamanushaktha vikachothpala mallikaya,
Neelabhja kanda sadrusaya namashivaya. 3

I salute that Shiva, who has neck of the colour of blue lotus,
Who wears ear rings made of Padma Raga, who rides on a bull,
Who applies fragrance of aloe and coats himself with plenty of sandal paste,
And who applies ash on his body and wears a garland of opened lotus flowers.

Lambathsa pingala jata makutothkataya,
Damshtra karala vikatothkata bhairavaya,
Vyagara jinambaradharaya manoharaya,
Trilokya natha namithaya namashivaya. 4

I salute that Shiva who is saluted by lords of the three worlds,
Who has large matted crown of hair of reddish brown colour,
Who appears fierce and fearful due to his pointed teeth,
And who is very pretty wearing the hide of a tiger.

Daksha prajapathi maha makha nasanaya,
Kshipram maha Tripura dhanava gathanaya,
Brahmorjithordhwaga karoti nikrunthanaya,
Yogaya, yoganamithaya namashivaya. 5

I salute that Shiva, who is yoga and is saluted by yogis,
Who destroyed fire sacrifice conducted by Daksha prajapathi,
Who quickly killed the great asura called Tripurasura,
And who cut off the fifth head of Brahma, who was proud

Samsara srushti ghatana parivarthanaya,
Raksha pisacha gana sidha samakulaya,
Sidhoragagraha ganendra nishevithaya,
Sardhoola charma vasanaya Nama Shivaya. 6

I salute that Shiva, who wears the skin of a tiger,
Who keeps on destroying and creating the world,
Who takes care of the different demons and crowds of sidhas,
And who is served by sidhas, serpents, planets and chiefs of ganas.

Basmanga raga krutha roopa manoharaya,
Soumyaavadatha vanamasrithamasrithaya,
Gowri kataksha nayanardha nireekshnaya,
Go ksheera dhara davalaya nama shivaya. 7

I salute that Shiva, who is as white as a stream of cow's milk,
Who applies ash all over him but is bewitchingly handsome,
Who is the support for those pious people who take shelter in forests,
Who with half closed eyes sees the side long glance of Gowri.

Adithya Soma Varuna anila sevithaya,
Yagnagni hothra vara dhooma nikethanaya,
Rik sama veda munibhi sthuthi samyuthaya,
Gopaya gopa namithaa nama shivaya. 8

I salute that Shiva, who takes care of a bull and is venerated by it,
Who is served by Sun, moon, the god of rain and the god of fire,
Who lives in places sanctified by the smoke of fire sacrifices,
And who is sung by sages well learned in Rik and Sama Veda.

Shivashtakamidham punyam ya padeth shiva sannidhou,
Shivalokamapnothi shivena saha modhathe.

He who reads this octet on Shiva,
In front of the temple of Shiva,
Would reach the world of Shiva,
And would be happy along with Shiva.

Shiva Ashtakam [2]

By Sri Chaithanya Mahaprabhu
Translated by P. R. Ramachander

[The author of this great prayer is possibly one of the greatest exponents of Bhakthi Marga (Path of devotion). Getting God intoxicated is his method for salvation. His chosen path is devotion to Lord Krishna. The fact that he has written this great stotra on Lord Shiva indicates the catholicity of this great teacher.]

Namo namasthe tridaseshwaraya,
Bhoothadhinathaya mridaya nithyam,
Ganga tharangothida bala Chandra,
Choodaya Gauri nayanothsavaya 1

Salutations and salutations to him,
Who is the lord of the thirty gods,
Who is the Lord of all beings,
Who is perpetually gracious,
From whose head the waves of Ganga are born,
Who wears the crescent of moon
And who is the feast to the eyes of Gauri,

Sutaptha chamikara Chandra neela,
Padma pravalambudha kanti vasthrai,
Sa nrutya rangetha vara pradhaya,
Kaivalya nadhaya, vrusha dwajaya. 2

Salutations and salutations to Him,
Who is like the moon resembling the molten gold,
Who wears dress of the colour of blue lotus and rich cloud,
Who gives boons while he is dancing,
Who is the Lord of salvation,
And who has a bull in his flag.

Sudhamsu suryagni vilochanaya,
Tamo bhidhe they jagatha shivaya,
Sahasra shubramsu sahasra rasmi,
Sahasra sanjjtwara thejasesthu 3

Salutations and salutations to Him,
Who has moon, sun and fire as his eyes,
Who is the universal Shiva who dispels darkness

And who by his thousand beamed power,
Defeats thousands of moons and suns.

Nagesa rathnojjwala vigrahaya,
Shardula charmasuka divya thejase,
Sahasra pathropari samasthithaya,
Varangadha muktha bhuja dwayaya. 4

Salutations and salutations to Him,
Whose form shines like the gem,
In the head of the King of snakes
Who wears the skin of tiger,
Who has an effulgent form,
Who stands amidst a lotus
With one thousand petals,
And who wears lustrous
Amulets in his two hands.

Sunoopura ranjitha pada padma,
Ksharath sudha bhrutya sukha pradaya,
Vichithra ratnogha vibhushithasya,
Premanam eva adya harau videhi. 5

Salutations and salutations to Him,
Who has anklets with bells tied to his lotus feet,
Who gives flowing nectar from his hands,
To his servant like devotees and make them happy,
And who dresses himself in rare gems,
With a request Please grant me your love lord Hari.*
* The author of this great prayer is a great Vaishnavite.

Sri Rama Govinda Mukunda Shaure,
Sri Krishna Narayana Vasudeva,
Ithyadi namamritha pana mathra,
Bringadhipay akhila dukha hantre. 6

Salutations and salutations to Him,
Who is the Lord of his bee like devotees,
Who chant of the names like Rama,
Govinda, Mukunda, Shauri, Krishna,
Narayana, Vasudeva and others like them,
Which would completely destroy all sorrows.
Note: The Catholicity of the author who is a follower of Vishnu is reflected in this verse.

Sri Naradadhya satata sugopya,
Jignanasitaya asu vara pradaya,
Thebhyo harer bhakthi sukha pradaya,
Shivaya sarvaya Gurave Nama. 7

Salutations and salutations to Him,
Who raises confidential curiosity,
In the minds of Sage Narada and others,
Who grants boons fast,
Who blesses his devotees with devotion to Hari,
And who is the teacher of every one.

Sri Gauri nethothsava mangalaya,
Thath prana nadhaya rasa pradhaya,
Sada samuthkantha Govinda Leela,
Gana pravinya namosthu thubhyam. 8

My salutations to you who is an expert in singing,
Who is the feast to the eyes of his consort Gauri,
Who is the Lord of the soul and is interesting,
And who is always interested in the playful acts of Govinda,

Ethath Shivasyashtakam adbhtham mahat,
Shrunvan hari prema labhathe sheegram,
Jnanam cha vijnanam, apoorva vaibhavam,
Yo bhava purna paramam samadharam. 9

He who filled with loving feelings hears,
This greatly wonderful octet on Shiva,
Would soon get the grace and love of Hari,
Get knowledge and divine realization.

Shiva Ashtakam [3]

[Octet to Lord Shiva]
Translated by P. R. Ramachander

[This very musical stotra, describes oneself is a useless human being and not a devotee or fit to be a devotee but requests Lord Shiva for safety. The style of the sthothram points it to be a work of Aadhi Sankara. But this work is not listed in the complete works of Sankara. If any one knows the author, please let us know.]

Asaa vasa dashta digantharale,
Desanthara brantha masantha budhim,
Aakara mathra adahavanisuram maam,
Akruthya kruthyam, Shiva pahi Shambho. 1

In all the eight directions, I am full of desires.
I am mad at travelling to countries outside,
I am having a mind which does not have peace,
My form looks like a way faring Asura.
And I am the one whose duties are never done,
So save me Lord Shiva who is Shambhu.

Mamsa asthi majja mala moothra pathra,
Gathrabhi manojjaditha kruthya jalam,
Mad bhavanam manmatha peedithangam,
Maya mayam maam Shiva pahi Shambho. 2

A vessel of flesh, bones, fat, shit and urine,
A body which is but a trick of imagination by the mind,
My thoughts tying my body with the vile of cupid,
And my thoughts are completely filled with illusion,
So save me Lord Shiva who is Shambhu.

Samsara mayaa jaladhi pravaha,
Sammagna mad brantha masantha chitham,
Thwath pada seva vimukham sakamam,
Sudurjjanam, maam Shiva pahi Shambho. 3

My life is flowing ocean of illusions,
Drowned in imaginations leading to tumultuous mind,
And my desire being not serving your feet,
I am the worst among bad people,
So save me Lord Shiva who is Shambhu.

Ishtanrutham brashta manishta dharmam,
Nasthathma bodham, naya lesa heenam,
Kashtari shad varga nipeedithangam,
Dushtothamam maam, Shiva pahi Shambho. 4

With banned and undesirable Dharma dancing in my mind,
With a defeatist attitude, without any doubt,
With all my body affected by the six types of problems,
I am the worst of the bad ones,
So save me Lord Shiva who is Shambhu.

Vedagamabhya sarasanabignam,
Padaravindam thava na archayantham,
Vedoktha karmani vilopayantham,
Vedakruthe maam Shiva pahi Shambho. 5

Expert in passion rather than in Vedas,
Not worshipping your lotus like feet,
And not doing ritual according to Vedas,
I am not some one who follows Vedas.
So save me Lord Shiva who is Shambhu.

Anyaya vitharjana saktha chitham,
Anyasu narashwanuragavantham,
Anyanna bhoktharamashudha deham,
Acharaheenam, Shiva pahi Shambho. 6

Interested in earning money by unfair means,
In love with ladies belonging to others,
Eating others food, having a dirty body,
I am one who does not follow rules,
So save me Lord Shiva who is Shambhu.

Puratha thapa thraya thaptha deham,
Paraam gathim gandhumupaya varjam,
Paravamanaika parathma bhavam,
Naradhamam, Shiva pahi Shambho. 7

My body is subject of three types of sufferings,
I have forsaken the way for seeking salvation,
I have the feeling of having done bad to every one else,
And I am baser than the base human being,
So save me Lord Shiva who is Shambhu.

Pitha Yadha rakshati puthram eesa,
Jagat pitha thwam jagatha sahaya,
Krthaparadham thava sarva karye,
Krupanidhe, maam shiva pahi Shambho. 8

The father always protects his son, Oh God,
And you are father and helper of the universe.
And I have committed sins in all your works,
But you are the treasure house of Mercy,
So save me Lord Shiva who is Shambhu.

Shiva Ashtothra Sata Namavali

[108 Names of Lord Shiva]
Translated by P. R. Ramachander

[Here are the translations of the 108 names used in the worship of Lord Shiva. Astotharams of Gods are not unique. There may be other compilations also.]

Shiva Dhyanam

Vandhe Sambumumapathimh suragurum
Vandhe Jagathkaaranam
Vandhe PanaBhooshanam mruhadharam
Vandhe Pasoonaam pathim
Vandhe Soorya Shasaankavahninayanam
Vandhe Mukundhapriyam
Vandhe Baktha Janasrayamsvratham
Vandhe Shivam Sankaram

Salutations to Shambu, consort of Uma and teacher of devas,
Salutations to the cause of the world,
Salutations to him who wears serpent as ornament
Salutations to him who holds a deer,
Salutations to the Lord of all beings,
Salutations to him who has sun, moon and fire as eyes.
Salutations to him who likes Lord Vishnu,
Salutations to him who provides succour to his devotees,
Salutations to Shiva and Shankara

Shree Shiva Ashtothram

1. Om Shivaya Namah - He who is peaceful.
2. Om Maheshwaraya Namah - He who is the greatest lord.
3. Om Shambhave Namah - He who is Shambhu.
4. Om Pinaakine Namah - He who holds the bow called Pinaka.
5. Om Sasishekharaya Namah - He who collected the moon.
6. Om Vamadevaya Namah - He who is Vama deva.
7. Om Virupakshaya Namah - He who has a not pleasant eye.
8. Om Kapardhine Namah - He who holds the skull.
9. Om Nilalohitaya Namah - He who is the colour of blue metal.
10. Om Shankaraya Namah - He who is Shankara.

11. Om Shulapanine Namah - He who holds the trident.
12. Om Khatvamgene Namah - He who holds the sword.

13. Om Vishnu Vallabhaya Namah - He who is the Lord of Lord Vishnu.
14. Om Sipi Vistaya Namah - He who is with ray of light.
15. Om Ambika Nadhaya Namah - He who is the Lord of Parvathi.
16. Om Srikantaya Namah - He who has a divine neck.
17. Om Bhakta Vastalaya Namah - He who loves his devotees.
18. Om Bhavaya Namah - He who is happening.
19. Om Sharwaya Namah - He who is Shiva who destroys.
20. Om Trilo Keshaya Namah - He who has three types of hairs.

21. Om Siti Kantaya Namah - He who has a black neck.
22. Om Siva Priyaya Namah - He who is liked by Parvathi.
23. Om Ugraya Namah - He who is fierce.
24. Om Kapaline Namah - He who holds the skull.
25. Om Kaoumarine Namah - He who is a lad forever.
26. Om Andhaka Sura Sudanaya Namah - He who killed Andhakasura.
27. Om Ganga Dharaya Namah - He who carries river Ganga.
28. Om Lalaa Takshaya Namah - He who has an eye in the forehead.
29. Om Kaala Kalaya Namah - He who is the death to God of death.
30. Om Kripa Nidhaye Namah - He who is the treasure of mercy.

31. Om Bheemaya Namah - He who is Gross.
32. Om Parashu Hastaya Namah - He who has axe in his hand.
33. Om Mruga Panine Namah - He who has a deer in his hand.
34. Om Jata Dharaaya Namah - He who has a matted lock.
35. Om Kailasa Vasine Namah - He who lives in Kailasa.
36. Om Kavachine Namah - He who wears armour.
37. Om Katoraya Namah - He who is very harsh.
38. Om Tripuran Takaya Namah - He who destroyed the three cities.
39. Om Vrushankaya Namah - He who is the Lord of the bull.
40. Om Vrushabharudaya Namah - He who rides a bull.

41. Om Bhasmo Dhulitha Vigrahaya Namah - He whose body is sprinkled with ash.
42. Om Samapriyaaya Namah - He who likes Sama Veda.
43. Om Sarwamayaaya Namah - He who is spread in everything.
44. Om Tri Murthaye Namah - He who is the trinity.
45. Om Anishwaraya Namah - He who is the God who destroys.
46. Om Sarwagnyaya Namah - He who orders every thing.
47. Om Paramatmane Namah - He who is the divine soul.
48. Om Soma Suryagni Lochanaya Namah - He who has moon, Sun and ire as his eyes.
49. Om Havishe Namah - He who is the fire offering.
50. Om Yagnya Mayaaya Namah - He who is personification of fire sacrifice.

51. Om Somaya Namah - He who is the moon.
52. Om Pancha Vaktraya Namah - He who has five necks.
53. Om Sadashivaya Namah - He who is perennially peaceful.
54. Om Vishveshwaraya Namah - He who is the Lord of the universe.
55. Om Virabhadraya Namah - He who is Vira Bhadra.
56. Om Gananadhaya Namah - He who is the leader of Ganas.
57. Om Prajapataye Namah - He who is the lord of all beings.
58. Om Hiranya Retaya Namah - He who shines like God.
59. Om Durdharshaya Namah - He who is difficult to see.
60. Om Girishaya Namah - He who is the Lord of the Mountain.

61. Om Gireeshaya Namah - He who is the Lord of the Mountain.
62. Om Anaghaya Namah - He who is faultless.
63. Om Bhujanga Bhushanaya Namah - He who wears snake as ornament.
64. Om Bhargaya Namah - He who is Lord Shiva.
65. Om Giri Dhanvine Namah - He who has Mountain as the bow.
66. Om Giri Priyaaya Namah - He who loves Mountains.
67. Om Krutti Vasaya Namah - He who wears a hide.
68. Om Pura Rataye Namah - He who is delighted for ever.
69. Om Bhagavaye Namah - He who is the archer.
70. Om Pramadhadipaya Namah - He who is a great lamp.

71. Om Mrityunjayaya Namah - He who has won over death.
72. Om Shukshmatanave Namah - He who has a micro body.
73. Om Jagadvayapine Namah - He who is spread all over the world.
74. Om Jagad Gurave Namah - He who is the teacher of the world.
75. Om Vyoma Keshaya Namah - He who has the sky as his hair.
76. Om Mahasena Janakaya Namah - He who can create great armies.
77. Om Charu Vikramaya Namah - He who is pretty and valorous.
78. Om Rudraya Namah - He who is fiercely angry.
79. Om Bhuta Pataye Namah - He who is the Lord of Bhutas.
80. Om Sthanane Namah - He who is stable.

81. Om Ahirbhudnyaya Namah - He who wears a serpent.
82. Om Digambaraya Namah - He who wears directions as cloth.
83. Om Ashta Murthaye Namah - He who has eight forms.
84. Om Anekatmaya Namah - He who has several forms.
85. Om Satvikaya Namah - He who is a sathvika (peaceful).
86. Om Shudha Vigrahaya Namah - He who has a clean image.
87. Om Shashwataya Namah - He who is perennial.
88. Om Khandaparashave Namah - He who is armed with axe.
89. Om Ajaaya Namah - He who is never born.
90. Om Pashavi Mochakaya Namah - He who frees one from attachment.

91. Om Mrudaya Namah - He who is dead.
92. Om Pashupataye Namah - He who is the Lord of all beings.
93. Om Devaya Namah - He who is the God.
94. Om Mahadevaya Namah - He who is the great God.
95. Om Avyayaya Namah - He who never changes.
96. Om Haraye Namah - He who is the destroyer.
97. Om Pushadanta Bhethre Namah - He who killed Pushpa Dantha.
98. Om Avyagraya Namah - He who is not agitated.
99. Om Dakshadwara Haraaya Namah - He who destroyed the house of Daksha.
100. Om Haraya Namah - He who destroys.

101. Om Bhaganetrabhitre Namah - He who has sun, moon and fire as eyes.
102. Om Avyaktaya Namah - He who is not clear.
103. Om Sahasrakshaya Namah - He who has thousand eyes.
104. Om Sahasrapadave Namah - He who has thousand feet.
105. Om Apavarga Pradaya Namah - He who helps us to complete.
106. Om Anantaya Namah - He who does not have any end.
107. Om Tarakaya Namah - He who is the star.
108. Om Parameshwaraya Namah - He who is the divine Lord.

Om Naanavidha Parimala Pathra Pushpaanni Samarpyami ||

I offer to you different types of flowers and leaves.

Shiva Bhujanga Prayatha Stotram

[Prayer to Lord Shiva in Bhujanga Meter]
Adi Shankara
Translated by P. R. Ramachander

Galadhana gandam, milath brunga shandam,
Chalacharu shundam jagath thrana soundam,
Lasad danthakandam vipad banga chandam,
Shiva prema pindam, bhaje vakrathundam. 1

I pray the one tusked God who is the darling of Lord Shiva,
Whose cheeks are drenched by water of exuberance,
Who is surrounded by the flying crowd of bees,
Who has a trunk which is waved with slowness,
Who is capable of protecting the entire world,
Who has thick, long, shining tusks,
And who is capable of saving us from danger.

Anadyanthamadhyam, param thathwamartham,
Chidakaramekam, thurreyam thwameyam,
Haribrahma mrugyam, Parabrahma roopam,
Mano vagatheetham maha shaivameede. 2

I meditate on that great light called Shaiva,
Which has no beginning nor end,
Which is the real meaning of philosophy,
Which is the only one form of holy knowledge,
Which is thureeya, the blissful fourth state,
Which is the unknown which was,
Searched by Lord Brahma and Vishnu,
And which is the form of ultimate truth.

Swashakthyadhi shakthyantha simhasanastham,
Mano hari sarvanga rathnabhi bhoosham,
Jataheendugangastha sasyarka moulim,
Param shakthi mithram nama pancha vakthram. 3

I salute that God with five faces,
Who sits on the throne of Adhi Shakthi using his own strength,
Who wears mind stealing ornaments,
Made of jewels all over his body,
Who wears mated locks, snake,
Moon and the river Ganga on his head,

Who has moon and sun as his eyes,
Who is the eternal god and who has always with him Shakthi as consort.

Shivesana that purusha ghora vamadhi,
Bhirbrahmabhirhrunmukhai shadbirangai,
Anoupamyashatthrimsakam thathwavidhya,
Mathetham paranthwam kadham vethi ko vaa. 4

How any one can know you by any means,
Who is with Brahmas like Shiva, Ishana,
Thathpurusha, Aghora and Vama,
Who has parts like the Hrudaya,*
And who is beyond the unequal,
Thirty six principles that stand out.
* Heart

Pravala pravaha prabha sonamardham,
Maruthanmni sreemaha syamamardham,
Gunasyuthamekam vapusaivamantha,
Smarami smarapathi sampathi hethum, 5

I meditate on that Shiva who is,
The reason for pleasures and pain,
Who has half his body red as coral,
And the other half as blue as Topaz,*
Who is the mixture of properties,
And who is the reason for the rise,
And fall of the God of love.
*He is the combination of Shiva (red) and Shakthi (bluish black)

Swa seva samayatha deva surendra,
Naman mouli mandara malabhishiktham,
Namasyami shambho padambhoruham they,
Bhavambhodhipotha, bhavani vibhavyam. 6

I salute your lotus like feet,
Which is being decorated by,
Garlands of flowers by the,
Devas and Indra who come to salute it,
Which is the boat which makes us,
Cross the ocean of life,
And which is but proper to be fondled by Parvathi.

Jagannatha mannadha Gowreesa nadha,
Prapannukampin vipannarthi harin,
Mahasthoma murthe samasthaika bandho,
Namasthe namasthe, punasthe namasthe. 7

Hey, lord of Universe, Hey my lord,
Hey, lord of the Goddess Gauri,
Hey, lord who has mercy towards to his devotees,
Hey, lord who destroys sorrows,
Hey, lord who has a body which is group of lights,
Hey, lord who is the relative of all,
Salutation, salutations and again salutations.

Mahadeva devesa devadhi deva,
Smarare purare yamare harethi,
Broovana smarishyami bhakthya bhavantham,
Thatho may dayasheela deva praseedha. 8

Hey great God, Hey, lord of gods, Hey God of gods,
I always remember you with great devotion,
As the one who is beyond thought and as the one who destroyed cities,
As the one who killed Yama* and as the one who is the destroyer,
So Hey, great God of mercy, be pleased with me.
* God of Death

Viroopaksha viswesa vidhyadhi kesa,
Thrayi moola shambho shiva trayambaka thwam,
Praseedha smara thrahi pasyavapushya,
Kshamaswapnuheethi kshapahi ksipama. 9

Hey God with a different eye,
Hey God who is the lord of universe,
Hey God who is the God of knowledge,
Hey God who is the cause of three Vedas,
Hey Lord Shiva, Hey Lord Thrayambaka,
I have few requests to you,
Be pleased with me, remember me, and take care of me,
See me with your three eyes, Save me, look after me,
Pardon all my mistakes and come before me.

Thwadanya saranya prapannasya nethi,
Praseedha smaran neva hanyasthu dainyam,
Na chethe bhaved bhaktha vathsalya hani,
Sthatho may dayalo dayam sandhidehi. 10

There is none who is more kind to your devotees than you,
And so be kind to me, who has sought your blessings,
Otherwise it may be thought that you do not love your devotees,
And so oh, god of mercy, show kindness to me without any doubt.

Ayam Danakalasthwaham danapathram,
Bhvannadha datha thwadanyam nay yache,
Bhavath bhakthimeva sthiram dehi mahyam,
Krupaseela shambho kruthorthosmi thasmad. 11

This is the proper time for giving
And I am the vessel for receiving,
And so god become the giver
And I do not ask you anything else,
But give me devotion towards you which is stable,
And God who is merciful by nature,
Show me your kindness to me.

Pasum vethsi chethmaam thwadevadhirooda,
Kalangeethi vaa moordhni dathse thwameva,
Dwijihwa punassopi may kanda bhoosha,
Thwadangeekrutha ssarva sarvepi dhanya. 12

Suppose you consider me as a bull, climb on me,
Suppose you consider me as blemished,
Wear me on your head as moon,
Suppose you consider me as a two tounged liar,
Wear me on your neck as the two tounged serpent,
And in whatever way you give me recognition,
I would be satisfied always and by all means.

Na saknomi karthum para droha lesam,
Kadham preeyase thwam na janey gireesa,
Thadhahi prasannosi kasyapi kantha,
Sutha drohino vaa pithru drohino vaa. 13

Oh Lord I do not know how to trouble others,
Hey, lord of the Mountain, I do not,
Know how to please you,
Otherwise how did you, the lord of Kasi,
Become pleased with, the one who
Troubled his wife and son,
And another who troubled his father.

Sthuthim dhyanamarcham yadavad dwidathum,
Bajannapya janan mahesavalambhe,
Thrasantham sutham thrathumagre mrukanda,
Arya prana nirvapanam thwad padambujam. 14

Without knowing how to sing your praise,
Nor knowing how to meditate on you,
Nor knowing the procedures of your worship,
I salute with intense devotion your lotus like feet,
Which killed the God of death for,
Protecting Markandeya who was terribly scared.

Akande kalangadannge bhujanga,
Dapanou kapaladhaphale analakshad,
Amoulou sasanga davamay kalathra,
Daham devamanyam na manye na manye. 15

I won't and won't pray, any other god,
Who does not have discolored neck,
Who does not wear a serpent as ornament,
Who does not have a skull in his hand,
Who does not have an eye on his forehead,
And who does not have his wife on his left side.

Shiva Chalisa

[Shiva Forty in Hindi]
By Ayodhya Das
Translated by P. R. Ramachander

Jai Ganesh Girija Suvan
Mangal Mul Sujan 1
Kahat Ayodhya Das
Tum Dey Abhaya Varadan. 2

Victory to Ganesh son of Girija,
Who is the root cause of all that is good,
Ayodhya Das you requests for boon of fearlessness.

Jai Girija Pati Dinadayala
Sada Karat Santan Pratipala 3
Bhala Chandrama Sohat Nike
Kanan Kundal Nagaphani Ke. 4

Victory to the consort of Girija,
Who is very kind to the oppressed,
You always bless the saints,
Wear the baby moon on forehead,
And wear the snake's hood as ear studs.

Anga Gaur Shira Ganga Bahaye
Mundamala Tan Chhara Lagaye. 5
Vastra Khala Baghambar Sohain
Chhavi Ko Dekha Naga Muni Mohain. 6

His body is fair and Ganges flows from his head,
He wears a garland of skulls and smears ash on his body,
He wears the hide of lion on his waist,
And seeing his pretty form the Naga sages are enchanted.

Maina Matu Ki Havai Dulari
Vama Anga Sohat Chhavi Nyari. 7
Kara Trishul Sohat Chhavi Bhari
Karat Sada Shatrun Chhayakari. 8

The darling daughter Of Maina,
On your left side adds to your beauty,
With trident in hand and wearing skin of lion,
You always destroy your enemies.

Nandi Ganesh Sohain Tahan Kaise
Sagar Madhya Kamal Hain Jaise. 9
Kartik Shyam Aur Gana rauo
Ya Chhavi Ko Kahi Jata Na Kauo. 10

You are with Ganesh and Nandi,
And look like the lotus flower in the middle of the sea.
You have with you the dark Karthikeya and Ganesh,
And who can describe this great scene.

Devan Jabahi Jaya Pukara
Tabahi Dukha Prabhu Apa Nivara. 11
Kiya Upadrav Tarak Bhari
Devan Sab Mili Tumahi Juhari. 12

When the Devas called for victory,
Oh Lord, you swept away their sorrow,
When Tharakasura filled them with troubles,
All the devas got your generous help.

Turata Shadanana Apa Pathayau
Luv nimesh Mahi Mari Girayau. 13
Apa Jalandhara Asura Sanhara
Suyash Tumhara Vidit Sansara. 14

With haste you sent to them the six faced God,
Who within no time destroyed him,
Then you killed the asura called Jalandhara,
And your fame spread all over the world.

Tripurasur Sana Yudha Machai
Sabhi Kripakar Lina Bachai. 15
Kiya Tapahin Bhagiratha Bhari
Purahi Pratigya Tasu Purari. 16

You then waged war against Tripurasura,
And with great mercy on all gods,
The King Bhagirath undertook great penance,
And you helped him to fulfill his vow.

Darpa chod Ganga thabb Aayee
Sevak Astuti Karat Sadahin. 17
Veda Nam Mahima Tav Gai
Akatha Anandi Bhed Nahin Pai. 18

Then the Ganga came down leaving her house,
And your devotees sing your praise always.
Even Vedas tried to sing your praise,
But oh primeval limitless one,
It did not succeed in its effort.

Pragati Udadhi Mantan te Jvala
Jarae Sura-Sur Bhaye bihala. 19
Mahadev thab Kari Sahayee,
Nilakantha Tab Nam Kahai. 20

Out of the churning of the ocean came the flame,
Of poison which made devas and Asuras greatly scared,
And then you as Mahadev swallowed the poison,
And then you were called the blue necked one.

Pujan Ramchandra Jab Kinha
Jiti Ke Lanka Vibhishan Dinhi. 21
Sahas Kamal Men Ho Rahe Dhari
Kinha Pariksha Tabahin Purari. 22

Then Lord Ramachandra worshipped you,
And won Lanka and gave it to Vibheeshana,
He wanted to worship thee with thousand lotus,
And Oh, Lord you decided to test him.

Ek Kamal Prabhu Rakheu goyee
Kushal-Nain Pujan Chahain Soi. 23
Kathin Bhakti Dekhi Prabhu Shankar
Bhaye Prasanna Diye-Ichchhit Var. 24

Oh Lord you hid one of those lotus flowers,
And Lord Rama instead gave one of his lotus like eyes,
Seeing the great devotion, You Lord Shankar,
Were delighted and granted him the desired boon.

Jai Jai Jai Anant Avinashi
Karat Kripa Sabake Ghat Vasi. 25
Dushta Sakal Nit Mohin Satavai
Bhramat Rahe Man Chain Na Avai. 26

Victory, victory to you limitless, deathless one,
Shower your grace on all, oh omniscient one,
I am being troubled by evil thoughts always,
And I am distressed and have no peace of mind.

Trahi-Trahi Main Nath Pukaro
Yahi Avasar Mohi Ana Ubaro. 27
Lai Trishul Shatrun Ko Maro
Sankat Se Mohin Ana Ubaro. 28

Help me, help me, I call you Lord,
And I request your blessing just now,
Bring your trident and kill my enemies,
And free me from all these sorrow.

Mata Pita Bhrata Sab Hoi
Sankat Men Puchhat Nahin Koi. 29
Swami Ek Hai Asha Tumhari
Ai Harahu Ab Sankat Bhari. 30

I have mother, father, brothers and others,
But when I am in distress nobody enquires,
Oh Lord, I have only you left as hope,
Please remove this heavy sorrow from me.

Dhan Nirdhan Ko Deta Sadahin
Arat jan ko peer mitaee. 31
Astuti Kehi Vidhi Karai Tumhari
Shambhunath ab tek tumhari. 32

Oh Lord You always give wealth to those who are poor,
And you wipe away their difficulties,
Except you I do not know any one else,
Oh Shambhunath, please hear my prayer to you.

Shankar Ho Sankat Ke Nashan
Vighna Vinashan Mangal Karan. 33
Yogi Yati Muni Dhyan Lagavan
Sharad Narad Shisha Navavain. 34

Oh Lord Shankar, you are the destroyer of sorrows,
And also remover of obstacles and giver of good,
Sages seers and great ones meditate on you,
And even Saraswathi and sage Narada bow before you.

Namo Namo Jai Namah Shivaya
Sura Brahmadik Par Na Paya. 35
Jo Yah Patha Karai Man Lai
To kon Hota Hai Shambhu Sahai. 36

Salutation, salutations, victory and salutations to Lord Shiva,
Even Gods and Brahma could not describe you
He who with devotion recites this prayer,
Would without doubt be helped by Shamboo.

Riniyan Jo Koi Ho Adhikari
Patha Karai So Pavan Hari. 37
Putra-hin Ichchha Kar Koi
Nischaya Shiva Prasad Tehin Hoi. 38

He who recites this with intense love,
Becomes rich by the grace of the lord.
He who desires for a Son,
Would get one surely by grace of Shiva.

Pandit Trayodashi Ko Lavai
Dhyan-Purvak Homa Karavai. 39
Trayodashi Vrat Kare Hamesha
Tan Nahin Take Rahe Kalesha. 40

He who brings the priest on thirteenth day of moon,
And conducts fire sacrifice with devotion,
And observes the penance of the thirteenth moon,
Would get peaceful mind and healthy body.

Dhupa Dipa Naivedya Charhavai
Anta Vasa Shivapur Men Pavai. 41
Kahai Ayodhya Asha Tumhari
Jani Sakal Dukha Harahu Hamari. 42

He who worships him with light and incense,
Would at the end live in the city of Shiva,
Ayodhya Prasad wishes to you,
Long life and eternal bliss.

Nitya Nema kari Pratahi
Patha karau Chalis. 43
Tum Meri Man Kamana
Purna Karahu Jagadish. 44

After doing the days regular duty,
I recite these forty verses with devotion,
Oh Lord of the universe, please fulfill,
All the desires of my mind.

Shiva Dwadasa Nama Smaranam

[Remembering Twelve Names of Lord Shiva]
Translated by P. R. Ramachander

[This rare collection of 12 names of Lord Shiva from Skanda Purana was sent to us by Mr. C. V. Krishna Manoj. He has taken it from a manuscript written in Telugu. Our thanks to him.]

Prathamastu Mahadevo
DwitEyastu Mahesvaraha
Truteeyaha Sankaro gneya
Chaturtho Vrushabhadhwajaha
Panchamaha KruththiVaasaascha
Shashtaha Kamaanga nasanaha
Saptamo Deva Devasaha
Srikanasch ashtama smruthaha
Eswaro navamo gneyo
Dasamaha ParvatI patihi
Rudra Ekadasaschaiva
Dwadasaha Siva Uchyathe.

First, the great Lord,
Second, the greatest among gods,
Third, the well known Shankara
Fourth, the one who has bull in his flag,
Fifth, the one who wears animal hide
Sixth, the one who killed the God of love
Seventh, the God of devas,
Eighth, the one with poison neck
Ninth, the one who is known as Easwara,
Tenth, the consort of Parvathi,
Eleventh, the fearsome Rudra,
And twelfth Lord Shiva

dwadasaithani naamaani trisandhyam yah pathennaraha
Kruthghnaschaiva Goghnascha
bramhagA Guruthalpagaha
StrI bAla ghAtakaschiava
SuraapO VrushaLi patihi
Muchyate Sarva Papebhyo
Rudra Lokam Sa gaCHathi.

The man who reads these twelve names during dawn, noon and dusk,
Even if ungrateful or having killed a cow,
Even if he has killed Brahmins or teacher,
Or it is a lady, child or an achiever,
The lord of devas, The lord of the bull,
Would get rid of all his sins,
And at the end reach the land of Shiva.

Shiva Jaya Jaya Kara Dhyana Stotram

[Meditative Prayer of Lord Shiva with wishes for Victory]
Translated by P. R. Ramachander

[Here is a very powerful prayer that also can be used in Bhajans addressed to Lord Shiva.]

1. Spatika prathibhata, kante virachitha kalimala shanthe,
Shiva Shankara, Shiva Shhankara, jaya Kailasapathe.

Victory to lord of Kailasa, the Shiva Shankara, the Shiva Shankara,
Who with the crystal that he wears in neck removes the ills of Kali age.

2. Gangadhara pingala jata hrutha saranagatha sankata,
Shiva Shankara, Shiva Shhankara, jaya Kailasapathe.

Victory to lord of Kailasa, the Shiva Shankara, the Shiva Shankara,
Who carries Ganga in his matted hair and hears the sorrows of those who surrender to him.

3. Bala sudhakara shekara bala lasad vaiswanara,
Shiva Shankara, Shiva Shhankara, jaya Kailasapathe.

Victory to lord of Kailasa, the Shiva Shankara, the Shiva Shankara,
Who made the crescent moon grow and who is the powerful shining fire.

4. Padma dalayatha lochana druda bhava bandhana mochana,
Shiva Shankara, Shiva Shhankara, jaya Kailasapathe.

Victory to lord of Kailasa, the Shiva Shankara, the Shiva Shankara,
Who has eyes like lotus petals and speedily frees us from the ties of birth.

5. Manda madhura hasa vadana, nirjitha dir lasitha madana,
Shiva Shankara, Shiva Shhankara, jaya Kailasapathe.

Victory to lord of Kailasa, the Shiva Shankara, the Shiva Shankara,
Who has with soft sweet smile played with the ill fated God of love.

6. Sanakadhika vandhya charana, dusthara bhava Sindhu tharana,
Shiva Shankara, Shiva Shhankara, jaya Kailasapathe.

Victory to lord of Kailasa, the Shiva Shankara, the Shiva Shankara,
Whose feet is worshipped by sages like Sanaka,
And makes us cross the ocean of birth which is difficult to cross.

7. Lalitha bala gajanana kalitha maha pithru kanana,
Shiva Shankara, Shiva Shhankara, jaya Kailasapathe.

Victory to lord of Kailasa, the Shiva Shankara, the Shiva Shankara,
Who held the baby Ganesa softly and who is the great forest of manes.

8. Sachid gana sukha sagara leela peeta mahagara,
Shiva Shankara, Shiva Shhankara, jaya Kailasapathe.

Victory to lord of Kailasa, the Shiva Shankara, the Shiva Shankara,
Who is the dense ocean of divinity and who playfully swallowed the poison.

9. Girija aslisshtardha thano. Kalpitha giriraja dhano,
Shiva Shankara, Shiva Shhankara, jaya Kailasapathe.

Victory to lord of Kailasa, the Shiva Shankara, the Shiva Shankara,
Whose half body is hugged by Girija, and who is imaginary treasure of the Mountain King.

Shiva Kavacham

[Armour of Shiva]
By Sage Rishabha
Translated by P. R. Ramachander

[Rishbha (deva) was born as a King in the family of Swayambhuva Manu. He married Meru Devi and had one hundred children. When they grew up, he entrusted the Kingdom to his eldest son and retired to the forest. He became a great sage and a great devotee of Lord Shiva. He met in the forest a prince called Bhadraayu, who was driven out from his Kingdom along with his mother by his enemies. Rishabha Deva taught him the Shiva Kavacha, using which Bhadarayu regained his Kingdom. This story forms a part of Skanda Purana. This Kavacham (armour) addressed to Lord Shiva is unique and very important.]

Asya Shiva Kavacha stotr maha manthrasya
Brahma rishi, Anushtup Chanda, Sri Sada shiva rudro devatha, Hreem Shakthi, Ram keelakam, Sreem, hreem, Kleem Bheejam
Sri Sada shiva preethyarthe Shiva kavacha stotra Jape Viniyoga.

For the great chant of Shiva's armour,
The sage is Brahma, the meter is Anushtup, the god addressed is Sada Shiva Rudra, the strength is hreem, the nail is ram and the root is Sreem, hreem, kleem.
The Shiva Kavacha is being chanted to please Lord Sada Shiva.

(Another version:-
Asya sree Shiva Kavacha stotra maha manthrasya
Rishabha Yogeeswara rishi,
Anushtup Chanda, Sri Samba sada shivo devatha, Om Bheejam Nama Shakthi, Shivayethi keelakam Mama Samba sada shiva preethyarthe viniyoga.

For the great chant of Shiva's armour,
The sage is Rishabha muni, meter is anushtup, the god addressed is Samba Sada Shiva,
Root is om, the nail is shiva and
This is being chanted to please my God Samba Sada Shiva.)

Adha Nyasa

Om namo bhagawathe jwala jwaala maline
Om hraam sarva shakthi daamne eesanathmane angushtabhyam nama.

Om salutations to the dazzling and shining God, Om Hraam God who gives all powers,
Oh soul of God, salutations by the thumb.

Om namo bhagawathe jwala jwaala maline
Om nam rim nithya thruptha dhamne thath purushatmane tharjaneebhyam nama.

Om salutations to the dazzling and shining God, Om Nam Rim who grants perennial satisfaction, Oh soul of Purusgha, salutations by the forefinger.

Om namo bhagawathe jwala jwaala maline
Om nam rum anadhi shakthi dhamne aghorathmane madhyamabhyam nama.

Om salutations to the dazzling and shining God, Om Nam Rum, who gives the power of the ancient, the soul of Aghora salutations by the middle finger.

Om namo bhagawathe jwala jwaala maline
Om shim raim swthanthra shakthi dhamne vamadevathmane anamikabhyam nama.

Om salutations to the dazzling and shining God, Om Shim raim, one who gives independent power and the soul of Vama deva salutations by the ring finger.

Om namo bhagawathe jwala jwaala maline
Om vam roum aluptha shakthi dhamne sadhyojathmane kanishtikabhya nama.

Om salutations to the dazzling and shining God, Om vam roum, he who grants strength of aluptha, the soul of Sadhyojadha, salutations by the little finger.

Om namo bhagawathe jwala jwaala maline
Om yam ra anadhi shakthi dhamne sarvathmane kara thala kara prushtabhya nama.

Om salutations to the dazzling and shining God, Om tam ra he who he grants primeval power, soul of all salutations by palm and back side of hand.

Yevam Hrudhayadhi, nyasa adha dhyanam

After telling like this, do meditation.

(Another version
Kara nyasa
Om Sada shivaaya angushtabhyam nama
Nam Gangadharaya tharjaneebhyam nama
Mam mruthyunjayaya madhyamabhyam nama
Shim sollapanaya anamikabhyam nama
Vaam Pinaka panay kanishtikabhyam nama
Yam umapathaye Kara thala kara prushtabhyam nama

Om salutations to Sadashiva by the thumb
Nam Salutations to Gangadhara by the fore finger
Bam salutations to victor over death by the middle finger
Shim salutations to he who holds iron rod by the ring finger
Vaam salutations to he who holds Pinaka by the little finger
Yam salutations to consort of Uma and the palm and back of the palm.

Hrudaya Nyasa
Om Sada shivaaya hrudayaya nama
Nam Gangadharaya Shirase swaha
Mam mruthyunjayaya shikayayai vashat
Shim sollapanaye kavachaya hoom
Vaam Pinaka panaye nethra thrayaya voushat
Yam umapathaye asthraya phat
Om ithi Digbandha

Om salutations to the heart of Sadashiva
Nam salutations to the head of he who carries Ganga
Mam salutations to the tuft of he who won over death
Shim salutations to he who holds iron rod and the armour
Vaam salutations to he who holds the Pinaka's eyes
Yamm salutations to the arrow of consort of Uma
Thus you tie yourself up with directions)

Adha Dhyanam
Then Meditation

Vajra damshtram trinayanam kala kanda marindhamam,
Sahasrakara mathyugam, vande Shambhum umapathim. 1

I salute Shambu the consort of Parvathi,
Who has diamond like teeth and three eyes,
Who has black neck and kills his enemies,
And who has thousands of fearful hands.

Adhoparam sarva purana guhyam,
Nissesha papougha haram pavithram,
Jayapradham Sarva vipath pramochanam,
Vakshyami shaivam kavacham hithaya they. 2

For your benefit I would tell you the armour of Shiva,
Which is very secret among the Puranas,
Which is holy and removes all the sins that are committed,
Which leads to victory and prevents all dangers.

Pancha Pooja:-
Five Worships:-

Lam Pruthvyathmane Gandham samarpayami
Ham Akasathmane pushpam poojayami
Yam Vayvathmane dhoopam agrahayami
Ram Agneyathmane deepam darasayami
Vam amtuthathmane amrutham maha naivedyam nivedayami
Sam sarvathmane sarvopachara poojam samarpayami

Lam spirit of earth, I offer you sandal paste
Ham spirit of sky, I worship you with flowers
Yam Spirit of wind I salute you with smoke incense
Ram spirit of fire, I show you a lit lamp
Vam spirit of deathlessness, I offer you nectar
Sam spirit of all souls I am offering you comprehensive worship

Rishabha Uvacha:-
Rishabha said:-

Namskrythwa maha devam viswa vyapeenameeswaram,
Vakshye Shiva mayam varma sarva raksha karam nrunaam. 3

After saluting the great God who is spread through out,
I would tell you the armour of Shiva, which protects all men.

Suchou dese samaaseeno yadavath kalpithasana,
Jithendriyo jitha pranas chinthayeth shivamavyayam. 4

You should sit in a clean place,
Assume the proper sitting position,
Win over your senses, control your desires,
And meditate on Shiva who is forever stable.

Hruth pundarikaantha sannivishtam,
Swatheja saavyaaptha nabhovakasam,
Atheendriyam sookshmamananthamadhyam,
Dyayeth parananda mayam mahesam. 5

I meditate on the great lord, who is full eternal joy,
Who lives in the lotus of one's heart,
Whose innate luster spreads all over the sky,
And who is beyond the senses and is micro and also end and beginning less.

Dhyannavadhoothakhila karma bandha,
Schiram chidwananda nimagna chetha,
Shadakshara nyasa samahithathma,
Saivena kuryath kavachena rakshaam. 6

By deep meditation cutting off the ties of Karma,
For a long time and getting drowned in the divine joy,
With chant of the six letter mantra of Lord Shiva,
You have to protect your self with Shiva's armour.

Maam pathu devo akhila devathathma,
Samsara koope pathitham gabheere,
Thannama divyam paramanthra moolam,
Dhunothu may sarvamagham hrudhistham. 7

May I, be saved by the God of all devas,
From this deep chasm called domestic life,
And his sacred divine names,
Which are the basis of all great mantras,
Destroy all the sins in my heart.

Sarvathra maam rakshathu viswa moorthir,
Jyothir mayananda ghanaschidathma,
Anoraniyanuru shathireka,
Sa iswara pathu bhayad aseshath. 8

Let me be protected everywhere by the Lord of the universe,
Who is full of the light of happiness, who is the divine soul,
Let the God,who is micro among micros, who is all powerful,
Protect me completely from all sort of fears.

Yo bhoo swaroopena bhibharthi viswam,
Paayath sa bhoomer gireeso ashta moorthi,
Yopaam swaroopena nrunaam karothi,
Sanjeevanam sovathu maam jalebhya. 9

Let him who in the form of earth looks after the earth,
Look after me from, the fear of land related issues,
Let him who gives life to all beings in the form of water,
Protect me from everything concerning water.

Kalpavasane bhuvanaani dhagdwa,
Sarvaani yo nruthyathi bhoori leela,
Sa kala rudhro vathu maam davagner,
Vathyadhi bheethorakhilascha thapath. 10

Let the death like Kala Rudhra, who dances,
At the end of ages after burning the universe.
With playfulness protect me from problems.
Created by forest fire and cyclone.

Pradheeptha vidhyuth kanakava bhaso,
Vidhya vara bheethi kutara pani,
Chathurmukha sthath purushasthri nethra,
Prachyam sthitham rakshathu mamajasram. 11

Let him who shines like gold and the glittering lightning,
Who holds in his hand symbols of knowledge, boon, protection and sword,
And who has four faces and three eyes,
Be in the east and protect me there.

Katara vedhamkusa pasa soola,
Kapala dakkaksha gunaan dhadhaana,
Chathurmukho neela ruchistrinethra,
Payadghoro disi dakshinasyam. 12

Let Aghora who holds the sword, Vedas, goad, rope, trident,
Skull, drum and Rudraksha in his eight hands,
And who is blue in colour and has four faces,
Protect me from the southern side.

Kundendu sankha sphatikaava bhaso,
Vedaksha mala varada bhayanka,
Triksha chatur vakthra uru prabhava,
Sadhyodhi jatho aavathu maam pratheechyam. 13

Let him who shines white like jasmine, moon, conch and crystal,
Who holds Veda, chain of beads, protection and boon in his hands,
And who shines with three eyes and four necks,
And who is called Adhijatha* protect me from the west.
* Born in the beginning.

Varaksha mala abhaya tanga hastha,
Saroja kinjathka samana varna,
Trilochanas charu chaturmukho,
Maam payad udechyam disa vama deva. 14

Let him who holds chain of beads and axe in his hand,
And shows sign of boons, protection by his other hands,
Who is of the colour of the tendrils of lotus flower,
And who has three eyes and four heads and is called Vama deva protect me from north.

Veda abhayeshtangusa pasa tanga,
Kapala dakkakshaka soola pani.
Sithadhyuthi pancha mukhova,
Thwnmaeesana oordhwam parama prakasa. 15

Let him who is holding Veda goad, rope, axe, Skull, Rudraksha
And hatchet in his hands and showing signs of protection by one hand,
Who is of white colour and who has five faces and is shining,
And is called Eesana murthi protect me from above.

Moordhana mavyanmamam chandra mouli,
Phalam mamavyadhadha phala nethra,
Nethremamaavyadh bhaga nethra haaree,
Naasam sada rakshathu Viswanadha. 16

Let him who has moon on his head protect my head,
Let him who has eyes on his forehead protect my forehead,
Let the destroyer with Sun as eyes protect my eyes,
And let Lord of the universe protect my nose.

Payachsruthirmay sruthi Geetha keethi,
Kapola mavyaathsa thatham kapali,
Vakthram sada rakshathu pancha vakthra,
Jihwam sada rakshathu veda jihwa. 17

Let my ears be protected by him who is sung about by Vedas,
Let Kapali (God with skull) protect my cheeks,
Let the five necked one protect my neck,
And let the God with Veda as tongue protect my tongue.

Kandam gireesovathu Neela kanda,
Pani dhwayam pathu Pinaka pani,
Dhor mola mavyan mama dharma bahur,
Vaksha sthalam Daksha makhanda kovyath. 18

Let the Lord of Mountain with a blue neck protect my neck,
Let my both hands be protected by he who holds Pinaka bow,
Let the god having Dharma as hands protect my arm pits,
Let my bosom be protected, by him who destroyed the yaga of Daksha,

Mamodharam pathu Gireendra dhanwa,
Madhyam mamaavyanmadanathakari,
Heramba thatho mama pathu nabhim,
Payath kateem doorjateeswaro may. 19

Let my belly be protected by him, who made a bow out of the Mountain,
Let my middle part be protected by him, who killed the God of love,
Let the father of Ganesa protect my navel,
And my hips be protected by him, who has difficult plaited hair.

Oorudwayam padu kubheramithra,
Janu dhwayam may Jagadheeswaravyath,
Janga yugam pungava kethuravyath,
Padou mamavyath sura vandhya pada. 20

Let the friend of Kubhera* protect both my thighs,
Let both my knees be protected by Lord of universe,
Let my both calves be protected by he who rides a bull,
Let my feet be protected by he, whose feet is worshipped by devas.
* Lord of Wealth.

Maheswara pathu dhinadhi yame,
Maam madya yame aavathu vama deva,
Trilochana pathu thritheeya yame,
Vrusha dwaja padu dinandya yame. 21

Let the great God protect me during the first quarter of the day,
Let Vama deva protect me during the second quarter of the day,
Let the three eyed one protect me during the third quarter of the day,
And let he who rides a bull protect me during the last quarter of the day.

Paayan nisadhou sasi shekharo maam,
Gangadharo rakshathu maam niseedhe.
Gowripathi pathu nisavasane,
Mruthyunjaya rakshathu sarva kalam. 22

Let him, who wears the moon protect me during first part of night,
Let him, who carries Ganga protect me during the middle of the night,
Let the consort of Gowri protect me during last part of night,
Let the God who won over God of death protect me at all times.

Anthasthitham rakshathu Sankaro maam,
Sthsanu sadaa pathu bahi sthitham maam,
Thadanthare [athu pathi passonaam,
Sada shivo rakshathu sarva kalam. 23

Let me protected when I am inside, by Shankara,
Let Sthanu (stable one) protect me when I am outside,
Let the lord of all beings protect me when I am in between,
And Sada Shiva protect me all ways and at all times.

Thishtanthamavyath bhuvaanaika nadha,
Payad vrujantham pramadhathi nadha,
Vedantha vedhyovathu maam nishannam,
Mamavyaya pathu Shiva sayaanaam. 24

Let the lord of all the worlds protect me when I am standing,
Let the lord of Pramadhas protect me when I am walking,
Let the Lord studied by Vedantha protect me when I am sitting,
And let Lord Shiva protect me when I am lying down.

Margeshu maam rakshathu neelakanda,
Shailadhi durgeshu purathrayari,
Aranya vasadhi maha pravase,
Payad mruga vyadha udhara shakthi. 25

Let the blue necked one protect me when I am on my way,
Let the destroyer of three towns protect me when I am in Mountain or forts,
Let him, who lives in the forest protect me during journey
Let the hunter of deers, who is extremely strong protect my strength of digestion.

Kalpantha katopa patu prakopa,
Sphutattahasochali thanda kosa.
Ghorari senarnava dur nivara,
Maha bhayad rakshathu Veera bhadhra. 26

Let me be protected from the great fear,
Due to the attack of the army of enemies,
By Veerabhadra who burns, like the fire of deluge,
And who due to his anger turns the universe up and down.

Pathyaswa mathanga ghatavaroopa,
Sahasra lakshayutha koti bheeshanam,
Akshouhineenaam satha matha thayinam,
Chindhyan mrudo ghora kutaradharaya. 27

Let Mruda break with the terrible white axe,
The innumerable army of the enemies,
Which consists of several formations,
Of soldiers and horses, elephant and chariot borne troops.

Nihanthu dasyun pralayanalarchir,
Jwalath trisoolam tripuranthakasya,
Saardhoola simaraksha vrukaadi himsraan,
Santhraasaya thweesa dhanu pinaka. 28

Let the trident of the God who destroyed the three cities,
Which burns like the fire of the deluge destroy my enemies.
Let the Pinaka bow of Lord Shiva drive away.
Tiger, lion, bear, wolf and other wild animals.

Duswapna du shakuna durgathi dourmanasya,
Durbiksha durvyasana dussaha dooryamsi,
Uthpatha thapa visha bheethi ma sadgraharthi,
Vyadheemscha nasayathu may Jagatham adheesa. 29

Let the Lord of the different worlds protect me from,
Bad dreams, bad omens, bad fate, bad conduct,
Famines, bad grief, unbearable bad fame,
And fear from comet, poison, effects of planets and diseases.

Om namo bhagwwathe, sad shivaya, sakala thathwathmakaya, sarva manthra swaroopaya, sarva Thathwa vidhooraya, brahma rudravatharine, neelakandaya, Parvathi manohara priyaya, soma suryagni lochanaya.

Om salutations to him who is God, eternal shiva, personification of all principles, personification of all holy chants, one who is far away from philosophy, one who takes the form of Brahma and Rudra, One who has blue neck, One who is dear to pretty Parvathi, One who has fire Sun and Moon as eyes.

Bhasmodhoolitha vigrahaya, maha mani makuta dharanaya, Manikhya bhooshanaya, Srushti sthithi pralaya kala rouudhravatharaya, Daksha dwara dwamsakaya, Maha kala bhedanaya, moola dharaika nilayaya, Thathwatheethaya.

One who applies ash all over, one who wears the great gem studded crown, One who wears Manikhya (ruby) as ornament, he who takes the angry form and does creation upkeep and destruction at deluge, he who destroyed the fire sacrifice of Daksha, he who broke the great God of death, he who stays in Mooladhara chakra, he who is above principles.

Gangadharaya, sarva devadhidevaya, shadasrayaya, vedantha saaraya, trivarga sadhanaya, Anantha koti brahmanda nayakaya, Anantha Vasuki Thaksha, karkodaka Sankha kulika, padma Maha padmayeshta maha naga kula bhooshanaya.

He who carries the Ganga, he who is God to all devas, he who is the basis of the six adhara Chakras, he who leads to three types of fulfillment, he who is the chief of the endless billions of universes, he who wears ornaments of the eight great serpents viz Anantha, Vasuki, Thaksha, Karkodaka, Sankha, Kulika, Padma and Mahapadma.

Pranava swaroopaya, chidakasaya, Aakasa dik swaroopaya, Graha nakshatra maline, Sakalaya, Kalanka rahithaya, Sakala lokaika karthre, Sakala lokaika bharthre, Sakala lokaika samharthre, Sakala lokaika gurave, Sakala lokaika Sakshine, Sakala nigama guhyaya.

He who is the form of "Om", he who is the divine ether, he who is personification of sky and directions, he who wears stars and planets as Garlands, he who is everything, he who does not have any dark spot, he who creates all the world, he who manages all the worlds, he who destroys all the worlds, he who is the teacher of all the world, he who is a witness of all the world, he who is hiding in all reasoning.

Sakala Vedantha paaragaya, Sakala lokaika vara pradhaya, Sakala lokaika sankaraya, Sasanku shekaraya, Sasvatha nija vasaya, Nirabhasaya, niramayaaya, nirmalaya, nirlobhaya, nirmadhaya, nischinthaya, Nirahankaraya, Nirangusaya, Nishkalankaya.

He who is expert in all Vedas, he who gives boons to all the world, he who gives all good things to every one, he who has collected the moon, he who is perennially in existence, he who shines always. He who is pervaded in everything, he who is clean,
He who is generous, he who does not have exuberance, he who does not have pride, he who cannot be stopped, he who does not have anything bad.

Nirgunaya, Nishkaamaya, Nirupaplavaya, Niravadhyaya, Nirantharaya, Nishkaranaya, Nirathangaya, Nishprapanchaya, Nissangaya, Nirdwandwaya, NIradharaya, Neeraagaya, Nishkrodhaya, Nirmoolaya, Nishpapaya, Nirbhayaya, Nivikalpaya, Nirbhedhaya, Nishkriyaya, Nisthoolaya, Nissamsayaya, Niranjanaya, Nirupamavibhavaya.

He who does not have any properties, he who does not have any desires, he who is separate from all dangers, he who is permanent, he who does not have any cause, he who does not have any worry, he who is different from the world, he who is not in any group, he who is not plural, he who does not

have any basis, he does not have likes, he who is not angry, he who does not have any roots, he who is above all sins, he who is not afraid, he who is not bound by time, he who does not differentiate, he who is action less, he who is above all, he who does not have any doubts, he who is without stains, he who has matchless assets.

Nithya shudha budhi paripoorna sachidaanadadwayaya, Parama santha swaroopaya, Thejo roopaya, Thejomayaya.

He who is perennially clean, completely wise, complete, divinely joyous and without second, he who is extremely peaceful, he who has a shining form, he who is full of light.

Jaya jaya Rudhra, Maha roudhra, bhadravathara, maha bhairava, Kala Bhairava, Kalpanthaka Bhairava, Kapala maladhara, Gadwanga, Gadga charma pasa angusa Damaru soola Chapa Bana Gadha Shakthi Bindi pala thomara musala mudgara, Pasa parigha Bhoosundi Sathagni Chakradhyaudha, Bheeshanakra Sahasra Mukha Damshtra karala vadana.

Victory,victory to Rudra, he who is very angry, he who protects, great Bhairava, the Bhairava at the time of deluge, he who wears garland of skulls, he who is armed with sword, he who is very fearsome armed with sword, Shield, rope, goad, drum, trident, arrow, mace, Shakthi, catapult, iron mace, iron pestle, stick of thorns, rope, iron beam, spear, and fire wheel, he who is extremely fearsome, he who has thousand faces, he who is fearsome face due to protruding teeth.

Vikatattahasa visamharitha brahmanda mandala, nagendra kundala, nagendra hara, nagendra valaya, nagendra charma dhara, Mruthyunjaya, Tryambaka, Tripuranthaka, Viswaropa, Viroopaksha, Visweswara, Vrushabha vahana, Visha vibhooshana, Viswathomukha.

He who due to his fearsome roar breaks the universe, he who wears the King of snakes as ear stud, he who wears the snake King as garland, he who wears snake King as armlet, he who wears the skin of the snake King, he who has defeated the God of death, he who has three eyes, he who destroyed the three cities, he who has a form as big as universe, he who has fearsome slanted eyes, he who is the Lord of the universe, he who rides on the bull, he who wears poison as an ornament, he who has universe as face.

Sarvatho raksha raksha maam,
Jwala jwala maha mrutyu bhayam nasaya nasaya,
Chora bhayamuthsadaya muthsadaya,
Visha sarpa bhayam samaya samaya,
Choran marya maraya,

Shathroon uchadaya uchadaya,
Trisoolena vidharaya vidharaya,
Kutarena bhindi bhindi,
Gadgena chindi chindi,
Gadwangena vipodhaya vipodhaya,
Musalena nishpekshaya nishpekshaya,
Banai santhadaya santhadaya,
Rakshamsi bheeshaya bheeshaya,
Bhoothani vidhravaya vidhravaya,
Koosmanda Vetala mareecha brahma rakshasa ganan santhrasaya santhrasaya,
Mam abhayam kuru kuru,
Vithrastham mam aaswasaya aaswasaya,
Naraka maha bhayan Maam udharoudhara,
Sanjeevaya sanjeevaya,
Kshuthrubhyam mamapyaya yapyaya,
Dukhathuram Maam Aananadanandaya,
Shiva kavache namaschadhaya yachadhaya,
Mruthyunjaya Trimbakka Sadashiva namasthe namasthe.

Save, save me everywhere,
Shine, shine, destroy, destroy, the great fear of death,
Remove, remove the fear of theft and robbery,
Put out, put out, the fear for snakes with poison,
Kill, kill thieves,
Drive away, drive away my enemies,
Split, split with trident,
Kill, kill with white axe,
Cut, cut with the sword,
Hit, hit with the skull stick,
Powder, powder with the steel pestle,
Strike, strike with arrows,
Scare, scare Rakshasas,
Drive away drive devils,
Scare away scare away Koosmandas, Vetalas Mareechas and Brahma Rakshas (evil spirits)
Give me, give me protection,
Console, console, who am afraid,
Lift me up, lift me up from fear of hell, Keep me alive, keep me alive,
Save me, save me from effects of hunger and thirst,
Make me who is sad happy,
Cover and protect me with armour of Shiva,
Hey victor over death, Thee eyed one, ever peaceful one, my salutations to you.

Poorva vath Hrudhayadhi nyasa, pancha pooja bhoorbuwaswarom ithi Dig vimoka

After wards after performing nyasa starting from the heart and performing the worship of five deities, you are getting free by chanting boo, bhuva, suva etc.

Phala Sruthi:-
Benefit of reading:-

Rishaba Uvacha:-
Rishabha said:-

Ithyedath kavacham shaivam varadam vyahrutham mayaa,
Sarva bhadha prasamanam, rahayam sarva dehinaam. 30

This protective armour of Lord Shiva as spoken by me,
Removes all ills and bad things, and is secret for all beings.

Yasaada dharayen marthya saivam kavachamuthamam,
Na thasya jaayathe kwapi bhayam shambhoranugrahath. 31

That man who wears this greatly divine armour of Shiva,
Due to the blessing of Lord Shiva will never have any fear.

Ksheenayu praptha mruthyurva Maha roga gahathopivaa,
Sadya sukhamavapnothi, deergatuscha vindathi. 32

People whose life is about to be over,
Or the one nearing death,
Or the one who is afflicted by leprosy,
Would get rid of those problems,
And would be blessed with long life.

Sarva daridrya samanam soumagalya vardhanam,
Yo dathe kavacham saivam sa devairapi poojyathe. 33

If any one wears this armour,
Which removes all poverty,
And increases good luck,
He would be worshipped even by devas.

Maha pathaka sangathair muchyathe chopa pathakair,
Dehanthe mukthi maapnothi shiva varmanu bhavatha. 34

He with the greatness of the armour of Shiva,
Would be saved from great as well as minor sins,
And at death would be blessed with salvation.

Thwamapi sradhaya vathsa, shaivam kvachamuthamam,
Dharayaswa maya datham sadhya sreyohyavapsyasi. 35

Oh young man, you also wear this armour given by me,
And by wearing it you would see good things coming to you.

Sootha Uvacha:-
Sootha said:-

Ithyukthwa Rishabho yogi thasmai Parthiva soonave,
Dadhou Sankham Maharaavam Gadganchari nishoodhanam. 36

Punascha basma sammanthrya thadangam parithosprusath,
Gajaanaam Shad sahasraya dwigunasya balam dadhou. 37

Telling thus the sage Rishabha gave the son of the King,
A conch which makes loud noise and a sword which cuts well.

Then he applied the ash made divine by the chant all over him,
And gave him further the strength of 12000 elephants.

Basma prabhvad sampraptha balaiswaryadruthi smruthi,
Sa raja puthra shushubhe saradarka iva sriya. 38

Due to the effect of the ash applied on his body,
The prince got strength, wealth, courage and memory and shined like the Sun of the autumn.

Thamaha pranjalim bhooya sa yogi nrupanandanam,
Yesh gadgo maya dathasthapo manthranubhavitha, 39

Then the sage told the prince saluting him,
This sword given by me has the strength of the holy chants as well meditative power.

Shitha dharamimam Gadgam yasmai darsaye sphutam,
Sa sadhyomriyathe shathru saaksad mruthyurapi swayam. 40

If you show and shake this very sharp sword,
The enemy who sees it would die immediately.

Asya shankhasya nirhradham ye srunwanthi thavahithaa,
They moorchithaa pathishyanthi nyastha shasthra vichethana. 41

Those enemies who happen to hear the sound of this conch,
Would faint immediately and would fall down leaving all arms.

Gadga shankhavimou divyou para sainya vinasinou,
Aathma sainyasya pakshaanam sourya thejo vivardhanou. 42

This sword and conch which are divine destroy enemy's army,
And bless one's own army with bravery and great power.

Yethayoscha prabhavena shaivena kavachena cha,
Dwishat sahasra nagaanaam balena mahathapi cha. 43

These along with the power of the armour of Shiva,
Has greater strength than 12000 elephants.

Basma dharana samarthyath shathru sainyam vijayishyasi,
Prapya simhasanam pithryam gopthasi prithveemimaam. 44

Due to these and by the strength given by the sacred ash,
You would regain the throne of your father and rule over earth.

Ithi bhadrayusham samyag anusasya samathrukam,
Thaabhyaam sampoojithaa sodha yogi swaira gather yayou. 45

Thus encouraging the prince called Bharayus,
Who was hearing these along with his mother,
The sage called Rishabha departed the way he wanted.

Ithi Sri Sanda purane Bramothara Kande, Shiva kavacha prabhava varnanam nama dwadasodhyayam samaptham

Thus ends the armour of Shiva which occurs in the twelfth Brahmothara chapter of Skanda Purana which deals with the power of the armour of Shiva.

Shiva Mahimnah Stotram

[Prayer of Prowess of Shiva]
By Pushpa Dantha
Translated by P. R. Ramachander

[Pushpa Dantha was a Gandharwa - a minstrel of Gods in the court of Indra. He was a devotee of Lord Shiva as well as a lover of flowers. He used to steal pretty flowers from the garden of the King Chithra Ratha and offer them to Lord Shiva. As a result, King Chithra Ratha was not able to do flower offerings to Lord Shiva. He tried to find the thief but was not successful because as a Gandharwa Pushpa Dantha was invisible. So the King spread one day Bilwa leaves, which are extremely dear to Shiva, in his garden. Pushpa Dantha while trying to steal the flowers trod on the Bilwa leaves and invited Lord Shiva's wrath and lost all his divine powers. He then composed this very great prayer, pleased Lord Shiva and regained his powers. There are three English translations of this prayer available in the internet (vediclessons.blogspot.com, shaivam.org and shivadarshana.blogspot.com). Apart from consulting them, I have also consulted a Malayalam translation published very long back in Kerala.]

Mahimna paaram they parama vidhusho yadhya sadhrushi,
Sthuthir Brahmadheenama api thadavsanna sthwayi gira,
Adhavachya sarva swamathi parinamam avadhi grunan,
Mamapyesha sthothre hara nirapavadha parikara. 1

Very wise people have not seen the other shore of your greatness,
And even the Gods like Brahma are not capable of praising you,
And in spite of that, those like me who consider you as everything,
If they attempt to sing your praise, will it be considered as improper?

Atheetha panthanaam thavacha mahimaa vang manasayo-
Thadhvya vruthyayam chakitham abhi dathe sruthirapi,
Sa kasya sthothavya kathi vithi guna kasya vishaya,
Padhe thwart vaacheena pathathi na mana kasya na vacha. 2

Your praise is beyond the words and mind of every one,
For he who is identified as 'Not that, Not this' by Vedas,
Cannot be praised by any one, for no one can say your properties,
Nor can one define you, as the subject of any one or anything,
But the mind or word can easily describe your assumed form.

Madhu sphreetha vacha parama amruthan nirmitha vatha,
Sthava Brahman kim vagapi sura guror vismaya padam,

Mama thwenaam vaanim guna kadhana punyena bhavatha,
Punam eethyrthesmin pura madhana budhir vyavasitha. 3

You are the great God, who used words dripping in honey,
In writing the Vedas and for you even words of Brahaspathi are not great,
Hey, destroyer of cities, My words about you are for gaining your grace,
And do not to even attempt to show that I know any thing about you.

Thwa aiswaryam yathad jagad udhaya raksha pralaya kruth,
Thrayee vasthu vyastham thisrushu guna bhinnasu thanushu,
Abhavyanam asmin varadha, ramaneeyama ramaneem,
Vihethum vyakroseem mvidhadadha ihaike jadadhiya. 4

The greatness that you have is capable of creation, upkeep and deluge of all worlds,
But the Vedas made it in to three qualities and ascribed it to three people,
And Oh my God who blesses, it simply does not happen that prettier than pretty,
Words can be written by fools about you, who are one without any cause.

Kimeeha kim kaya sa khalu kim upaya sthribhuvanam,
Kimadharo dhatha srujathi kimupadhena ithi cha,
Atharkyaisvarye thwayyan avasara dustho hatha dhiya,
Kutharkkoyam kaam schin mukharayathi mohaya jagatha. 5

'Who is he, what is his form, how has he created the three worlds,
What is his basis for his giving, On what cause does he depend on,'
Enquire people about, you who has the power which cannot be questioned,
And which are not the questions which should be asked about you,
And these silly arguments are only meant to impress the world.

Ajanmano lokaa kimayava vanthopi jagatha,
Madhishtantharam kim bhava vidhi ra nadbruthya bhavathi,
Aneeso vaa kuryath bhuvana janane ka parikaro,
Yatho mandhasthwam prathyamara vara samseratha yime. 6

This world with several parts can never be told as not created,
And for everything that is born there should surely be a creator,
And that creator can not be any one except you, the God himself,
And then why do these silly people,do research about you, in this way?

Thrayee sankhyam yoga pasupathi matham vaishnavam ithi,
Prabhinne prasthan paramidhamadha padhyamithi cha,
Rucheenaam vaichithryaadhrujhoo kutila nana padha jhooshwam,
Nrunaam yeka gamyathwam aasi payasamarnava yiva. 7

Three types of Sankhya Yoga, School of Shiva, that of Vishnu
Are among the many type of difference of opinions,
And the people try to find which one is better among them,
And the men with differing taste preferences,
Do not depend only on the right way, but adopt the wrong way also,
But just like all the water reaches the sea, they ultimately reach you.

Mahoksha, gadwangam, parasurajinam, bhasma phanina,
Kapalan chethi yathva varada thathropakaranam,
Suraasthaam thamrudheem dadadhimthu bhavadhabru prani hithaam,
Nahi swathamaramam vishaa mruga thrushana bramayathi. 8

Great bull, sword, white axe, hide, ash, serpents,
And Skull are the equipments, that you own, Oh God,
And the devas, ordered by the movement of your eyelids,
Make some these equipments as theirs but you, Oh God,
Who plays with your soul within your soul are not ever bothered by animal-like desires.

Dhruvam, kaschiddsavam sakala maparasthwa dhruvamidham,
Parodhrou vyadhrouvye jagadhi gadhadhi vyastha vishaye,
Samasthepyethasmin pura madhana thair vismitha yiva,
Sthuvan jihremi thwam nakhalu nanu dhrushta mukharatha. 9

Some say they are permanent, others say they are not,
Some say some of them are permanent but others say some of them are not,
Oh God who churned the towns, I who do not know the opinions of such people,
Am feeling inadequate to sing your praise but the loquacious ones are never ashamed.

Thavaiswaryam yathnadhyad upari virincho hariradha,
Parichethum yathavanala manalaskanda vapusha,
Thatho bhakthi sradha bhara guru granadhbhyam gireesa yath,
Swayam thasthe thabhyam thava kimanu vruthir na phalathi. 10

Brahma and Vishnu went up and down, to search for your greatness, Oh Lord of hills,
And failed to find anything of you who stood burning and shining like the fire,
And later you showed them your form when they prayed you with concentrated devotion,And when I think about this, I do feel that no prayer to you would end without result.

Ayathnadapadhya tribhuvana ma vaira vyathikaram,
Dasasyo yad bahuna bhrutha rana kundu paravasan,
Sira padma sreni rachitha charanambhoru bhale,
Sthiraya thwad bhakthe sthripura hara visphoorjithamidham. 11

Ravana with ten heads who won over three worlds, without any effort,
And spread his hands which were seeking more and more of war,
But Offered his lotus like heads at your lotus like feet,
Because of his unflinching devotion to you, Oh destroyer of three cities.

Amushya thwad seva Samadhi gatha saram bhujavanam,
Balad kailasepi thwad adhi vasathou vikramayatha,
Alabhya patale apya lasa chalitham angushta sirasi,
Prathishta thwayassed dhruva mupachitho muhyathi khala. 12

Due to strength of his forest of hands got by serving you,
He with valour even shook the Kailasa Mountain where you live,
But just by the movement of your toe, did not have even place in Patala,
And this shows that if wicked people prosper, they would become proud.

Yad rudhim suthramno varada pramochai rapi sathee,
Madaschakre baana parijna vidheya thribhuvana,
Na thachithram thasmin vari vasathari thwacharanayo,
Rna kasya unnathyai bhavathi shirasasthwayya vanathi. 13

Oh giver of boons, Bana conquered all the worlds and its attendants,
And even suppressed Devendra who was very rich and at the top,
Due to his keeping you in his mind and constant service to your great feet,
Showing that any one who bends his head before you would get all the riches.

Akaanda brahmaanda kshaya chakitha devasura krupa,
Vidheya syaseedhya sthrinayana visham sahruthavatha,
Sakalmasha kande thava na kuruthe na sriyam aaho,
Vikaraopi slaghyo bhuvana bhaya bhanga vyasanina. 14

To show mercy to Devas and Asuras who were afraid of the destruction of the entire world,
Oh three eyed God who is amenable to his devotees, you swallowed the poison,
And you had a black scarred neck but even that was pretty to you,
Showing that even bad looks are praiseworthy to those who kill, fear of this world.

Asidhartha naiva kwachidhapi sa devasura nare,
Nivarthanthe nithyam jagathi jayino yasya visikhaa,
Na pasayan eesa thwam ithara sura sadharana mabhooth,
Smara smarthvyathma nahi vasishta padhya paribhava. 15

Being proud that his arrows never return without victory,
In case of Devas, Asuras and men, the cupid who won everywhere,
Not seeing you lord, as different from other ordinary people,
Became only a memory, because insulting masters does not do one good.

Mahee pada aghaadhad vrajathi sahasa samsaya padam,
Padam vishnor brahmyadv bhuja pari gharughna gruha ganam,
Muhoordhyor dhousthyaa yathya nibhrutha jada thaditha thata,
Jagad rakshayai thwam natasi nanu vamaiva vibhutha. 16

The position of earth becomes untenable with your dancing steps,
And the sky becomes full of scattering planets and Gods due to it,
And the flowing hairs of your mane makes heaven distressed due to it hitting the walls,
But your dance is meant for protection of the world,
Showing the great can do whatever action that they want.

Viyad vyapi thara gana gunitha phenodhgama ruchi,
Pravaho vaaraam ya prasha thalaghu drushti sirasi they,
Jagad dweepaakaaram jaladhi valayam thena kruthami,
Thyena naivonneyam drutha mahima divyam thava vapu. 17

The great torrential river flowing all over the sky,
With the stars appearing as form in the body of water,
Which appears like a drop, let on your divine head,
Makes the entire universe look like, an island in the sea,
And clearly brings out, the immensity of your form.

Radha kshoni yanthaa satha druthi ragendro dhanu radho,
Radhange chandra arkou radha charana pani sara jathi,
Thidhakshosthe koyam Tripura thruna madambara vidhi,
Vidheyaou kreedanthyo na khalu para thanthra prabhudhiya. 18

With earth as chariot, with Brahma as the charioteer,
With Sun and moon as the wheels of the chariot,
With the Meru Mountain as your bow and Lord Vishnu as arrow,
You organized the destruction of the three cities,
And I ask 'what was the necessity for a great Lord like you,
To playfully engage them, even when you alone did it all?'

Haristhe sahasrammkamala bali madhaya padayo,
Aryadhe kone thasmin, nijamudhaharan nethra kamalam,
Gatho bhakthyudreka parinathimasou chakra vapusha,
Thrayanaam rakshayai thripura hara jagarthi jagatham. 19

Vishnu when he started worshipping your feet with thousand lotuses,
Found one short and plucked his lotus like eyes and worshipped your feet,
And this ebbing devotion on his part transformed in to the holy wheel,
Which is ready to protect the three worlds, in his hands.

Krathou supthe jagrathwamasi phalayoge krathu maam,
Kwa karma pradhwastham phalathi purusharadhanaruthe,
Athasthwaam samprekshya krathushu phala dhana prathi bhuvam,
Sruthou sradham badhwa druda parikara karmasu jana. 20

All the results of actions done are purely temporary and vanish quickly,
And for attaining salvation these results will not be of any help,
Without worshipping you but people perform Vedic sacrifices,
With the deep faith that you would reward them with desired results.

Kriya daksho daksha krathu pathira dheesasthanubratha,
Mreeshsheenaamarthwijyam saranadha, sadasya sura gana,
Krathur breshaswatha krathu phla vidhana vyasnino,
Dhruvam karthu sradha vidhura mabhicharaya hi makha. 21

Even though the fire sacrifice was done by Daksha,
Who was a master performer, even though great sages,
Were presiding over it, even though devas were the audience,
You who are always interested in giving results of such acts,
Destroyed it, for acts done without attention do not yield results.

Praja nadham naadha prasabhamabhikam swam duhitharam,
Gathaa rohid bhoothaam rira mayishu mrushyasya vapusha,
Dhanu paneryatham dhivamapi sapathra kruthi mamum,
Thrasantham nodhyapi thyajathi na mrugavyadharabhasa. 22

When the Prajapathi fell in love with his own daughter,
Who took the form of a doe and tried to escape,
He continued chasing her in the form of a male deer,
But you armed with bow and arrow chased and shot him,
And he reached the heavens but till today he shivers in your fear.

Swalavanyasamsa dhrutha dhanusha mahnaya thrunavath,
Pura plashtum dhrushtwa pura madhana pushpayudhamapi,

Yadi sthrainam devi yama niratha dehardha ghatana,
Dhavaithi thwamadha bhatha varadha mugdha yuva thaya. 23

Proud because of his handsomeness when God of love shot you
With his bow of sugarcane, you burnt him like a twig of grass,
Oh destroyer of the cities, even after this, if Parvathi thinks,
That you gave her half of your body due to her prettiness,
Then indeed, oh boon giver, women are under self delusion.

Smasaneshwa kreeda smara hara pisachaa saha charaa,
Aschitha bhasma lepa sragapi nrukaroti parikaraa,
Amangalyam seelam thava bhavathu namaivamakhilam,
Thadapi smarthrunaam varada pramam mangalamasi. 24

Oh destroyer of worries, you play in the cremation ground,
Your companions there are ghosts, you cover yourself,
With the burnt ashes of corpses and wear a garland of skulls,
And the entire world knows that your conduct is not pleasant,
And still, oh giver of boons, you give pleasure to those who think of you

Mana prathyak chithe savidha mavadhayatha marutha,
Prahrushya dhromana pramadha salilothsangitha drusa,
Yada lokyahladham hrudha yiva nimajyamrutha maye,
Dadahthyantha sthathwam kimapi yaminasthathkila bhavaan. 25

Taking away the mind from all senses, controlling all airs of life,
With hairs standing erect all over, with eyes blocked by tears of joy,
The great sages attain great happiness and appear to be immersed in nectar,
And lock within them the great principle and Is it not You, Oh God?

Thwam arka sthwam soma sthwam asi pavanasthwam hootha vaha,
Sthwam apasthwam vyomasthwamu dharaneerathma thwam yithi cha,
Parichiinnamevam thwayi parinatham bhibhrathi giram,
Na vidhmasthatthwam vayamiha thu yathwam na bhavasi. 26

You are Sun, You are moon, You are air, you are fire,
You are water, you are the sky, you are the earth, and you are the soul,
Thus the people of the world ascribe everything to you,
But I am not able to locate anything that is not you.

Thrayeem thisro vruthi sthribhuvana madho threenapi suraa,
Nakaraa dwai varnaii sthribhira bhidha utheerna vikruthi,
Thureeyam they dhama dwani bhiravirundhana mani bhi,
Samastha vyastham thwaam saranadha granathyom ithi padam. 27

Oh God who gives protection, the three letters Aa, Uu and Mm,
Denote the three Vedas, the three states of awakening, sleep and dream,
The three worlds Bhu, Bhuva and Suva, the holy trinity,
And it refers to you individually and separately,
But collectively it refers to you the omnipresent in the fourth state of Thuriya.

Bhava sarvo rudhra pasupathi radhogra saha mahaam,
Sthadha bheemesanavithi yadabhidhanashtakamidham,
Amooshin prathyekam praviharathi deva sruthirapi,
Priyayasmai dhamne pravihatha namasyosmi bhavathe. 28

You are called by the Vedas as Bhava, Sarva, Rudra, Pasupathi,
Ugra, mahaan Bheema and Eesana and though you are,
Individually each of them, I salute you as the,
Ever glowing one, which concept is dear to me.

[Bhava - Future, Sarva - Everything, Rudra - Angry one, Pasupthi - Lord of all beings,
Ugra - Livid one, Mahaan - Great one, Bheema - Large one, Eesana - Ruler]

Namo nedishtaya priyadhavadhavishtaya cha namo,
Nama kshodhishtaya smara hara mahishtaya cha nama,
Namo varshishtaya trinayana yavishtaya cha namo,
Nama sarvasmai they thadhidhamithi sarvaya cha nama. 29

Salutations to him who is near and who is far away,
Salutations to him who is micro and to him who is macro,
Salutations to him who is a child and to him who is very old,
Salutations to him who is this, that and everything.

Bahala rajase viswothpathou bhavaya namo nama,
Prabhala thamase thath samhare haraaya namo nama,
Jana sukha kruthe sathwodrikthou mrudaya namo nama,
Pramahasi padhe nisthraigunye shivaya namo nama. 30

Salutations again and again to him who depended more on 'Rajas' to create
And to him who depended on the 'Thamas ' and became the destroyer,
And to him who became 'Sathva' for looking after the world and became the ruler,
And to him who became Shiva different from all these at the final deluge.

(Rajas-royal and regal, Thamas-dark and bad and Sathva- the soft and spiritual)

Krusa parinathi chetha klesa vasyam kwa chedham,
Kwacha thawa gunaseemollangini saswa dhruhi,
Yithi chakitha mamandhee kruthya maam bhakthiradhaa,
Dwaradha charanayosthe vakya pushopaharam. 31

'Where is my limited intellect which is slave to sufferings,
And where is your perennial greatness which has exceeded the limits of properties?'
Thinking and fearing you thus, my stainless devotion to you,
Made me offer this gift of the garland of words at your feet.

Asitha giri samam syath kajjalam Sindhu pahre,
Sura tharu vara sakha lekhanee pathra moorkhee,
Likhathi yadhi graheethwa saradha sarva kaalam,
Thadapi thava gunaanaam eesa param na yathi. 32

If the Goddess of Knowledge uproots the dark Mountain,
And dissolves it in the waters of sea and uses it as ink,
Takes the branch of the wish giving Kalpaga tree as pen,
And writes on the earth as her broad slate,
She would not be able to completely describe you.

Asura sura muneendrai rarchitha syendu mouler,
Gradhitha guna mahimna nirgunaswaswarasya,
Sakala guna varishta puspha dandhabhi dhano,
Ruchira malaghu vruthair stotrametha chakara. 33

Pushpa Dantha with all great and good qualities wrote this prayer.
Describing the qualities Of Lord Shiva who wears the crescent,
And who is worshipped by devas, asuras and great sages,
In the easily understandable and tasteful meter.

Aharaharanavadhyam dhoorjate sthothramethad,
Padathi parama bhkthya sudha chitha puman ya,
Sa bhavathi shiva loke rudhra thulya sthadathra,
Prachura thara dhana aayu puthravan, kerthiman cha. 34

Daily recitation of this faultless prayer on Lord Shiva,
With devotion not only would make one,reach the world of Shiva,
After death and make him live there like Lord Shiva,
But also grant wealth, sons, fame and long life in this world.

Mahesan aparo deva, mahimno na para sthuthi,
Aghorannaparo manthra, nasthi thathwam gurur param. 35

There is no God greater than Shiva,
No prayer greater than Mahimna prayer,
No Chant greater than the aghora chant,
And no principle greater than the teacher.

Deekha danam thapastheertham jnanam yagadhike kriya,
Mahimna sthava patasya kalam naarhanthi Shodaseem. 36

Austerities, charity, meditation, bathing in sacred waters,
Performing fire sacrifices all together can never lead to,
Even one sixteenth amount of effect of reading Mahimna stotram.

Kusuma dasana nama sarva gandharva raja,
Sasi dhara vara mouler deva devasya dasa,
Saguru nija mahimno brushta yevasya roshad,
Sthavana midhamakarsheed divya divyam mahimna. 37

Pushpa dantha who was a great Lord among Gandharvas,
And who is the slave of Lord Shiva wearing the crescent,
Became banished from his position due to anger of Lord Shiva,
And composed this great Mahimna prayer, praising Lord Shiva.

Sura vara muni poojyam, swarga mokshaika hethum,
Padathi yathi manushya pranjalir anya chetha,
Vrajathi shiva sameepam kinnarai sthooyamana,
Sthavana midham amogham pushpa dantha praneetham. 38

He who reads this prayer composed by Pushpa Dantha,
And which is considerd by sages and devas as a means to salvation,
With uninterrupted devotion, would be praised by servants of Lord Shiva,
And reach the nearness to lord Shiva permanently.

Sri Pushpa dantha pankaja nirgathena,
Stotrena kil bisha harena hara priyena,
Kanda sthithena padithena samahithena,
Supreenetho bhavathi bhootha pathir mahesa. 39

This prayer coming from the lotus like Pushpa Dantha,
Which is without any doubt, very dear to Lord Shiva,
If learned by heart, or read or meditated upon,
Would without doubt make him very dear to Lord Shiva.

Yithyesha vang mayee pooja srimad Sankara padahyoo,
Arpitha thena devesa priytham may sada shiva. 40

This worship in the form of a prayer,
Was placed at the feet of Lord Shiva by me,
And let Lord Shiva who is the lord of all devas be pleased with me.

Ithi Sri Pushpa Dantha Virachitham Shiva Mahimna Stotram Samaptham
Thus ends the prayer on greatness of Lord Shiva composed by Pushpa dantha.

Shiva Manasa Pooja

[Mental Worship of Lord Shiva]
By Adi Shankara
Translated by P. R. Ramachander

Aaradhayami mani sannibham athma Lingam,
Maayapuri hrudaya pankaja sannivishtam,
Sradha nadhi vimala chitha jalabishegai,
Nithyam samadhi kusmaira punarbhavai.

[This stanza does not appear in most of the texts of Shiva Manasa Pooja but appears in Nirguna Manasa Pooja. But the version which I consult includes it here as the first stanza.]

I worship that Linga,
Which is in me as my soul,
Residing in the illusory lotus of my heart,
Getting bathed by the clear water,
Of the river of my devotion,
And worshiped daily by the Lotus,
Of my meditation for avoiding another birth.

Rathnai Kalpitham asanam, Himajalai snanam cha divyambaram,
Naana rathna vibhooshitham mruga madha modhanvitham Chandanam,
Jathi champaka bilwa pathra rachitham, pushpam cha doopam thathaa,
Deepam deva dayanithe pasupathe, hrud kalpyatham gruhyatham.

I offer you an imaginary throne made of precious jewels,
I offer you bath in the water of melted snow from the Himalayas,
I offer you holy silken cloth to wear,
I adorn you with very many precious jewels,
I offer you musk and sandal,
I offer you Bilwa and Champaka flowers,
And I offer you the holy lamp,
But all these I offer in the portal of my mind,
Please God who is merciful and who is the Lord of all beings,
Accept my offerings and bless me.

Souvarne nava rathna Ganda Rachithe, pathre Grutham Payasam,
Bakshyam pancha vidam Payo dadhiyutham, rambha phalam panakam,
Saaka namayutham jalam ruchikaram, karpoora gandojwalam,
Thamboolam manasa maya virachitham Bhakthyo prabho sweekuru

Sweet rice in a golden bowl inlaid with the nine jewels, the five kinds of food made from milk and curd, bananas, vegetables, sweet water scented with camphor, and betel leaves - I have prepared all these in my mind with devotion. O lord, please accept them.

I offer you Ghee and the sweet payasam in golden vessel,
Decorated with nine type of precious gems,
I offer you five different dishes made of curd and milk,
I offer you panakam made of sweet fruits,
I offer you tasty sweet scented water to drink,
I offer you the lamp made of camphor along with tinkling bells,
And I offer you betel leaf and nut,
But these are offered by my mind with utter devotion to you,
So Lord Kindly accept and bless.

Chathram Chamarayoryugam vyajanagam, chaa darshakam nirmalam,
Veena bheri mrudanga kahala kala geetha nruthyam thada,
Sasthangam pranthi sthuthir bahu vidha, hyethat samastham maya,
Sankalpena samapitham thava vibho, poojam gruhana prabho.

I offer you a pretty stage,
I offer you couple of decorative fans,
I also offer you shining mirror,
I offer you Veena, kettledrums, Mrudanga and a very big drum,
I offer you song and dance,
I offer you full prostration,
I offer you several types of prayers,
But all these I offer you my Lord, in my mind
So Lord kindly accept this my worship.

Aathma thwam Girija Mathi sahacharaa, prana sarreram gruham,
Pooja theey vishayopa bhoga rachana, nidhra samadhi sthithi,
Sanchara padayo pradakshina vidhi, sthothrani sarva giraa,
Yadyath karma karomi thathad akhilam, shambho thavaradhanam.

My soul is your temple my lord,
My activities are thine attendants,
My body is thine home,
My acts to please my senses are thine worship,
My act of sleep is the deep meditation on thee,
All my walks with my feet are thine perambulations,
What ever falls from my mouth are thine prayers,
Oh Lord, everything I say and do are thine forms of worship.

Kara charana krutham vaak kayajam karmajam vaa,
Sravana nayanajam vaa maanasam vaa aparadham,
Vihithamavihitham vaa sarva methath Kshamaswa,
Jaya Jaya katunabdhe sri Mahadeva Shambho.

Please pardon Oh lord
All those acts committed by me,
By hands, by action, by body or
By hearing, by my sight, or by my mind,
Whether they are proper or improper..
Victory oh victory, Oh ocean of mercy,
Oh, the greatest of Gods and Oh benevolent one.

Matha cha Parvathy Devi,
Pitha devo Maheswara,
Bandhava Shiva Bakthamscha,
Swadeso Bhuvana thray.

My mother is the goddess Parvathy,
My father is the Lord Shiva,
My friends are the devotees of Shiva
And my native place is all the three worlds.

Shiva Mangala Ashtakam

[Mangala Octet on Lord Shiva]
Translated by P. R. Ramachander

[Mangala stotras are normally recited at the end of reciting several stotras or the end of singing several songs or at the end of an auspicious function. The devotee wishes auspiciousness to the Lord. Mangalam may also mean good wishes or wishes for a happy ending.]

Bhavvaya Chandra choodaya,
Nirgunaya gunathmane,
Kalakalaya rudhraya
Neelagreevaya Mangalam. 1

Mangalam to him who has a blue neck,
Who makes things happen,
Who wears the crescent of moon,
Who is without properties,
Who is the soul of good conduct,
Who is the death to god of death,
And who has a very angry form.

Vrusha roodaya bheemaya
Vyagra charmambaraya cha,
Pasunaam pathaye thubhyam
Gowrikanthaya Mangalam. 2

Mangalam to the consort of Gowri,
Who rides on a bull and is gross,
Who wears the skin of a tiger,
And who is the lord of all beings.

Bhasmodhulitha dehaya
Vyala yagnopaveethine,
Rudrakshamala bhooshaya
Vyomakesaya Mangalam. 3

Mangalam to him who has the sky as hair,
Whose body is anointed with holy ash,
Who wears a holy thread of snake,
And who wears the garland of Rudraksha.

Soorya chandragni nethraya,
Nama kailasa vasine,
Satchithananda roopaya
Pramadhesaya Mangalam. 4

Mangalam to the god of the impassioned devotee,
Who has sun, moon and fire as his eyes,
Who lives on Mount Kailasa,
And has the form of real perennial joy.

Mrutyunjayaya sambhaya
Srushti sthithyantha karine,
Tryambakaya susahanthaya
Trilokesaya Mangalam. 5

Mangalam to the Lord of the three worlds,
Who helps us with victory over death,
Who is always with Goddess Amba,
Who does creation, upkeep and destruction,
Who is the lord of Trayambaka,
And who is extremely peaceful.

Gangadharaya somaya
Namo hariharathmane,
Ugraya tripuragnaya,
Vamadevaya Mangalam. 6

Mangalam to the god of the left,
Who carries river Ganga, who is the moon,
Who is the soul of Vishnu and Shiva,
Who is very powerful,
And who destroyed three cities.

Sadhyojathaya sarvaya
Divyajnana pradhayine,
Eesanaya namasthubhyam
Panchavakthraya Mangalam. 7

Mangalam to him who has seven necks,
Who is instantly born and faces north,
Who passes on holy knowledge to people,
And who is Lord Shiva whom I salute.

Sada shiva swaroopaya
Nama sthath purushaya cha,
Aghoraya cha ghoraya,
Mahdevaya Mangalam. 8

Mangalam to the greatest of Gods,
Who has a mien which is ever peaceful,
Who is the true Purusha,
Who is fearful and not fearful.

Mangalashtakam ethad vai
Shambhorya Keerthayed dhine,
Thasya mruthyu bhayam nasthi
Roga peeda bhayam thadha. 9

He who sings the praise of Lord Shiva using Mangalashtakam daily,
Will not have fear of death and also fear of disease and bad times.

Shiva Mangalam

Translated by P. R. Ramachander

1. Sankaraya, sankaraya, Sankaraya Mangalam
Sankari manoharaya saswataya mangalam

Let good things happen
Oh Lord Shiva, Lord Shiva, Lord Shiva,
Let good things happen
Oh Lord who is pretty to Parvathi,
Oh Lord who is forever constant.

2. Sudresaya mangalam, Santhanaya mangalam,
Chinmayaya, sanmayaya, thanmayaya mangalam.

Let good things happen
Oh God who is pretty,
Let good things happen
Oh God who does not have beginning,
Let good things happen
Oh God who is full of divinity,
Oh Lord who is full of all that is good,
Oh God whose form is full of good.

3. Anantharoopa mangalam, Chiranthanaya mangalam,
Niranjanaya mangalam, puranjanaya mangalam.

Let good things happen
Oh God who has an endless form,
Let good things happen
Oh God who is very ancient
Let good things happen
Oh God who is spotless,
Let good things happen
Oh God who is embodiment of life.

4. Achanjalaya mangalam, Akinjanaya mangalam,
Jagad shivaya mangalam, Nama shivaya mangalam.

Let good things happen
Oh God Who never gets doubts,
Let good things happen
Oh God who is without anything,

Let good things happen
Oh God who is Shiva of universe,
Let good things happen
Oh Lord Shiva, my salutations.

Shiva Nama Malya Ashtakam

[Octet of a Garland of Shiva Names]
Translated by P. R. Ramachander

Hey Chandrachooda, madanaththaka soola pane,
Sthano gireesa, girijeesa, mahesa shambho,
Bhoothesa, bheethi bhaya soodhana mamanadham,
Samsara dukha gahana jagadeesha raksha. 1

Please save me from the deep sorrow of life, Oh Lord of the universe,
Who wears the moon, who killed god of love, who holds the trident,
Who is stable, who is the lord of Mountain, who is the consort of Girija,
Who is the greatest god, who is Shambhu, who is lord of bhoothas,
Who is exterminator of fear and phobia and is my lord.

Hey Parvathi hrudaya vallabha Chandra moule,
Bhoothadhipa pramadhanadha gireesachapa,
Hey Vamadeva bhava Rudra pinakapane,
Samsara dukha gahana Jagadeesha raksha. 2

Please save me from the deep sorrow of life, Oh Lord of the universe,
Who is lord of the heart of Parvathi, who wears the crescent,
Who is the chief of bhoothas, who is lord of Pramadhas,
Who holds the Mountain as his bow, who is the giver of suitable rewards,
Who is the lord who is angry and who holds the bow called Pinaka.

Hey Neelakanda vrushbhadwaja pancha vakthra,
Lokesa seshavalaya pramadhesa sarva,
Hey durjate pasupathe girijapathe maam,
Samsara dukha gahana Jagadeesha raksha. 3

Please save me from the deep sorrow of life, Oh Lord of the universe,
Who has a blue neck, who has bull in his flag, who has five throats,
Who is the lord of the word, who is encircled by a snake,
Who is the chief of Pramadhas, who is Shiva,
Who has unkempt hair, who is the lord of all beings and Lord of Girija.

Hey Viswanatha, shiva shankara deva deva,
Gangadhara pramadhanayaka nandikesa,
Baneswarandhakaripo, hara loka nadha,
Samsara dukha gahana Jagadeesha raksha. 4

Please save me from the deep sorrow of life, Oh Lord of the universe,
Who is lord of universe, who is peaceful, who is Shankara,
Who is god of gods, who carries Ganga, who is the chief of pramadhas,
Who is lord of Nandi, who is the enemy of Baneswara and Andhakasura,
Who is the destroyer and who is lord of the world.

Varanasi purapathe, manikarnikesa,
Veeresa dakshamakhakala vibho ganesa,
Sarvagna sarva hrudayaika nivasa nadha,
Samsara dukha gahana Jagadeesha raksha. 5

Please save me from the deep sorrow of life, Oh Lord of the universe,
Who is the lord of the city of Varanasi, who is the lord of Manikarnika,
Who is the lord of warriors, who destroyed the yaga of Daksha,
Who is the mighty, who is the chief of Bhootha ganas,
Who is all knowing and the Lord who lives in everybody's mind.

Sriman maheswara krupamaya, hey dayalo,
Hey vyomakesa sithikanda ganathinadha,
Basmanga raga nrukapala kapalamala,
Samsara dukha gahana Jagadeesha raksha. 6

Please save me from the deep sorrow of life, Oh Lord of the universe,
Who is the greatest lord, who is full of mercy, who is kind,
Who has sky as hair, who has blue neck, who is chief of ganas,
Who is coated all over by ash and who wears a garland of skulls.

Kailasa sailavinivasa, vrushakape, hey,
Mruthyunjaya trinayana, trijanan nivasa,
Narayanapriya madhapaha shakthinadha,
Samsara dukha gahana Jagadeesha raksha. 7

Please save me from the deep sorrow of life, Oh Lord of the universe,
Who lives on mount Kailasa, who rides on the bull,
Who has won over death, who has three eyes,
Who lives in all the three worlds, who is the friend of Narayana,
Who destroys pride and who is the consort of Shakthi.

Viswesa viswabhavanajitha viswaroopa,
Viswathmaka tribhuvanaika gunabhivesa,
Hey Viswabandhu karunamaya dheena bandho,
Samsara dukha gahana Jagadeesha raksha. 8

Please save me from the deep sorrow of life, Oh Lord of the universe,
Who is King of universe, who lives in the entire world,
Who cannot be defeated, who is the form of universe,
Who is the soul of universe, who spreads in all three worlds,
Who is the friend of the universe, who is full of mercy and friend of the oppressed.

Shiva Panchakshara Stotram

Translated by P. R. Ramachander

[Shiva is the destroyer among the trinity and is worshipped as their main deity by millions of Hindus. The holy word chant to worship him is made of five letters and is popularly called Panchakshara - "Na Ma Si Va Ya". In this popular stotra each of these letters is considered as him and he is praised for his great qualities.]

Nagendra haraya Trilochanaya,
Basmanga ragaya maheswaraya,
Nithyaya shudhaya digambaraya,
Tasmai nakaraya namashivaya.

My salutations to the letter "Na", which is Shiva,
Who wears as garland the King of snakes.
Who has three eyes,
Who wears ash all over Him,
Who is the greatest Lord,
Who is forever,
Who is the cleanest,
And who wears the directions themselves as dress

Mandakini salila chandana charchithaya,
Nandeeswara pramadha nadha maheswaraya,
Mandra pushpa bahu pushpa supoojithaya,
Tasmai makaraya namashivaya.

My salutations to the letter "Ma", which is Shiva,
Who is bathed by waters of ganges,
Who applies sandal paste all over him,
Who has Lord Nandi as his chiefton,
Who is the greatest lord,
And who is worshipped by Mandhara and many other flowers.

Shivaaya gowri vadanara vinda,
Sooryaya daksha dwara naasakaya,
Sri neela kantaya vrisha dwajaya,
Tasmai sikaraya namashivaya.

My salutations to the letter "Si", which is Shiva,
Who is peace personified,
Who is like Sun to the Lotus face of Gowri,*

Who destroyed the fire sacrifice of Daksha,**
Who has a blue neck,
And who has a bull in his flag.
* Another name of his consort Parvathy signifying she is of white colour
** Daksha who was the father in law of Shiva insulted him by not inviting him to the fire sacrifice he conducted and Sathi Devi who was the consort of Shiva jumped in the fire and gave up her life. Shiva destroyed the fire sacrifice being conducted by Daksha.

Vasishta kumbhodhbhava gowthamadhi.
Munendra devarchitha shekaraya,
Chandrarka vaiswanara lochanaya,
Tasmai vakaraya namashivaya.

My salutations to the letter "Va", which is Shiva,
Who is worshipped by great sages like,
Vasishta, Agasthya and Gowthama,
As also the devas,
And who has sun, moon and fire as his three eyes.

Yaksha swaroopaya jada dharaya,
Pinaka hasthathaya sanathanaya,
Divyaya devaaya digambaraya,
Tasmai yakaraya namashivaya.

My salutations to the letter "Ya", which is Shiva,
Who takes the form of Yaksha,
Who has a tufted hair,
Who is armed with spear,
Who is forever filled with peace,
Who is godly,
Who is the great God,
And who wears the directions themselves as dress.

Phala Sruthi

Panchaksharamidham punyam,
Ya padeth Shiva sannidhou,
Shivaloka maapnothi,
Shive na saha modathe.

Benefits of Recitation

Those who read these holy five letters great, In the temple of Shiva,.
Would go to the world of Shiva, And be forever happy with Him.

Shiva Panchanana Stotram

[Prayer to Lord Shiva with Five Faces]
Translated by P. R. Ramachander

[Lord Shiva is also worshipped as Shiva Linga. Shivalingas with five faces are also found in some places. The Names of the five faces are: Sadyojat, Vamdev, Aghoraa, Tatpurush and Ishana. The four faces of Lord Brahma represent knowledge of Creation, Sustenance, Dissolution and Spiritual Experiences. The four faces of Shiva represent the four directions. The fifth face which points skywards is the universal face symbolic of purity and spiritual progress. This rare prayer in each stanza addresses each one of these five faces of Shiva. They are in this prayer identified with 4 Vedas as well as Om.]

Praleyachala mindu kunda davalam goksheera phena prabham,
Bhasmabhyanga mananga deha dahana jwaala valee lochanam,
Vishnu brahmarul ganarchitha padanjargwedha nadhodhayam,
Vandeham sakalam kalanga rahitham Sthanormukham paschimam. 1

I salute the western face of the ever stable God,
Who is everything and without any trace of stain,
Who is as white as snow Mountain, moon and the jasmine,
Who is as shining as the foam of the boiling milk,
Who has a body applied with white sacred ash,
Who has eyes which burnt the body of god of love,
Who is worshipped by Vishnu, Brahma and Ganas,
And whose reverberations give rise to Rig Veda.

Gouram kumkuma pangilam suthilakam vyapandu ganda sthalam,
Broovikshepa kadaksha veekshshana lasad samsaktha karnodhphalam,
Snighdham bimbaphaladharam prahasitham neelala kalamkrutham,
Vande yajusha veda gosha janakam vakthram harsyotharam. 2

I salute the northern face of Lord Shiva,
Which gives rise to the sound of Yajur Veda,
Who is white and has a thilaka of Kumkum,
Who shines with an extremely white neck,
Who shines with shifting side long glances,
Who is affectionate and has lips as red as a cherry,
And who is pretty with his blue hair locks and his smile.

Samvarthagni thadith prathaptha kanaka praspardhi thejo mayam,
Gambeera dhwani sama veda janakam thamradharam sundaram,
Ardhendu dhyuthi phaala pingala jata bhara prabhadhoragam,
Vande sidha surasurendra namitham poorvam mukham soolina. 3

I salute the eastern face of the holder of the trident,
Who is worshipped Sidhas, devas, asuras and their Kings,
Who has more shine than the Gold purified again and again,
Who is the source of Sama Veda recited in regal tone,
Who has red pretty lips of the colour of copper,
And who has decorated his matted locks with the crescent of the moon and a serpent.

Kalabhra bramaranjana dhyuthi nibham vyavartha pingekshanam,
Karnodhbasitha bhoghi masthaka maniprothphulla damshtrakuram,
Sarpa prothaka pala shukthisaka lavyakeernasachhekaram,
Vande dakshina meswarasya vadanachaadharva vedhodhayam. 4

I salute the southern face of the God of all,
Which gives rise to the Atharva Veda,
Who has the shine of black cloud, bee and Collyrium,
Who has brown eyes which rotate,
Who has teeth which are clearly seen in the shine in the light,
Of the Gem in the heads of the snakes which reside in his ears,
And who has the shine of the crescent in the head decorated by the snake.

Vyaktha vyaktha niroopitham cha paramam shad thrimsa thathwadhikam,
Thasmad uthara thatwa maksharamithi dheyyam sada yogibhi,
Omkaaradhi samastha manthra janakam sookshmadhi sookshmam param,
Vande panchamamneeswarasya vadanam Kham vyapi thejo mayam. 5

I salute that fifth face facing the sky of Iswara,
Which is divine and greater than greatest,
Which is greater than the thirty six principles,
That cannot be classified as clear or unclear,
Which is meditated upon by great sages,
As the greatest and deathless principle,
Which is the origin of mantras like Om,
And which is smaller than the smallest.

Yethani pancha vadananbi Maheswarasya,
Ye keerthayanthi purusha sathatham pradoshe,
Gachanthi they Shiva purim ruchirair vimanai,
Kredanthi nandana vane saha loka palai.

Than man who reads this great prayer,
Addressed to the five faces of the great God,
Without fail on the Pradosha days,
Would travel in a pretty airplane to the town of Shiva,
And would spend his time playing with Gods.

Shiva Pancharathnam

By Lord Krishna
Translated by P. R. Ramachander

[This great prayer occurs in the Achyuthapuri Mahathmyam of Shiva Puranam. The Sanskrit original is at: docs.google.com]

Sri Krishna Uvacha: -
Sri Krishna said: -

1. Matha Sindhoora masthakopari nruthyamana Padambuje,
Bhaktha chinthita Sidhi dhana vichakshanam Kamalekshanam,
Bukthi Mukthi phala Pradham, bhava Padamajarchitha poojitham,
Kruthivasasasm Asraye mama sarva sidhitham Easwaram.

I surrender to him who wears an animal hide, who is the God who grants all powers,
Who is a lotus eyed one who grants his devotees who think about.
His Lotus like feet which danced on the head of elephant's head gives all occult powers,
Who grants pleasure in life and salvation and who is worshipped by Goddess Lakshmi and Achyutha.

2. Vithadha priyam, Architham krutha, kruchra theevra thapas charai,
Mukthi Kamibhir Asrithair munibhir drudamala Bhakthibhi,
Mukthidham nija pada pankaja saktha manasa yoginaam,
Kruthivasasasm Asraye mama sarva sidhitham Easwaram.

I surrender to him who wears an animal hide, who is the God who grants all powers,
Who grants salvation to those who do not like wealth and who also,
Observes very harsh and great penance and to those sages who depend on him,
And also thirst for salvation with firm and very clear mind, and,
To those Yogis whose mind is concentrated on his real lotus like feet.

3. Krutha Daksha Makhadhpam, vara veera bhadra ganena vai,
Yaksha Rakshasas Marthya Kinnara deva Pannaga Vanditham,
Raktha Bug Gana Nadha hrud bramaranjali thangri saroruham,
Kruthivasasasm Asraye mama sarva sidhitham Easwaram.

I surrender to him who wears an animal hide, who is the God who grants all powers,

Who got killed Daksha who was a lord of a Yagna using Veerabhadra and his Ganas,
Who is saluted by Yakshas, Rakshasas, humans, Kinnaras, devas and serpents,
Who creates waves of devotion to him in the heart of Lord Ganesha who loves this earth.

4. Naktha Naadha Kala dharam, nagajaa payodhara neerajaa,
Liptha chandana pangh kumkuma pangilaa amala vigraham,
Sakthimantham Asesha srushti vidhanakam sakala prabhum.,
Kruthivasasasm Asraye mama sarva sidhitham Easwaram.

I surrender to him who wears an animal hide, who is the God who grants all powers,
Who wears the crescent of the lord of the night, who has the purifying form,
Thickly anointed with sandal paste and Kumkum from the breasts,
Of the lotus smeared daughter of the mountain,
Who is very strong, who arranges for creation and is the lord of all.

5. Raktha neeraja thulya pada payoja sanmani noopuram,
Pathana thraya deha patina pankajaksha sili mukham,
Vitha sailas saraasanam pradhu sinchanikrutha thakshakam,
Kruthivasasasm Asraye mama sarva sidhitham Easwaram.

I surrender to him who wears an animal hide, who is the God who grants all powers,
Who wears anklets made of white pearls on his red lotus like feet,
Who tore and destroyed the three cities, who has a white face with lotus like eyes,
And who presses hard his mountain like a bow of Khubera to control the serpent king.

Phala Sruthi

Ya Padeth cha dhine dhine sthava pancha rathnam Umapathe,
Prathareva mayaa kritham Nikhilagha thoola Mahaaanalam,
Thasya puthra kalahra mithra dhanani santhu Krupaa balath,
They Maheswara Sanhkara, akhila viswa nayaka saswatha.

Those who read the pentad of poems which are five gems on the Lord of Uma, Which was composed by me every morning, would get their sins burnt by this great fire, And his sons, wife, friends, and wealth would live long due to the strength of the grace, Oh that great God Sankara, who is permanently the lord of all universe.

Shiva Paradha Kshamapana Stotram

Translated by P. R. Ramachander

Adhou karma prasangath kalayathi kalusham,
Mathru kakshou stithou maam,
Vin moothra madhye madhye kwadhayathi niratharaam,
Jaadaro jadhaveda,
Yadyadwaithathra dukham vythayathi sutharaam,
Sakyathe kena vakthum,
Kshandavyo me aparadha shiva Shiva Shambho,
Sri Mahadeva shambho. 1

Due to the remnants of Karmic sins,
I was created inside my mother's womb,
And placed between urine, excreta and heat,
And suffered a lot by the heat and smell.
And possibly none can describe,
The sufferings that I underwent there,
And So Shambho, be pleased to pardon,
My sins, Oh Mahadeva.

Baalye dukhathirekaan malalulitha vapu,
Sthanya pane pipasa,
Know shakthischenriyebhyo bhaya guna janitha,
Janthavo maam thudanthi,
Naana rogaadhi dukhadrudhana paravasa,
Sankarama na smaraami,
Kshandavyo me aparadha shiva Shiva Shambho,
Sri Mahadeva shambho. 2

Due to lots of sorrow,
During early childhood, I rolled in dirt,
And with a dirty body,
I was interested only in drinking milk from breasts.
Insects like fly also bit me often.
Which I was not able to prevent,
And was also attacked by many illness great,
And never did I find time to think of thee oh, Lord Parameshwara.
And so Shambho, be pleased to pardon
My sins, Oh Mahadeva.

Proudoham youanawastho vishasa visha dharai,
Panchabhir marama sandhou,
Dhashto nashto viveka sutha dhana yuvathi,
Swadhasoumye nishanna,
Saivee Chinthaviheenam mamahya dayamaho,
Maangarvadhi roodam,
Kshandhavyo me aparadha shiva shiva shambho,
Sri Mahadeva shambho. 3

When I was passing through the period of youth,
I was bitten by the five snakes of senses,
In vulnerable spots,
And hence lost I, my wisdom,
And began concentrating on pleasures
Of son, riches and ladies,
And so did not think of thee Parameshwara,
And so Shambho, be pleased to pardon.
My sins, Oh Mahadeva.

Vaardhakye chendriyaanam vigathi gathi mathi,
Schadhi daivaadhi thapai.
Paapai rogair viyogair stwana vasithavapu,
Proudeeheenam cha dheenam,
Mithyamohaabilakshair bramathi mama mano,
Dhoorjader dhyana soonyam,
Kshandhavyo me aparadha shiva shiva shambho,
Sri Mahadeva shambho. 4

When I was passing through ripe old age,
My five senses got weakened,
My wisdom lost its memory,
My body got weakened,
Due to god given sin, sickness and pain never leaving it,
And my mind started roaming behind,
Useless passions and desires,
And so I did not think of thee Parameshwara,
And so Shambho, be pleased to pardon.
My sins, Oh Mahadeva.

No sakyam smartha karma prathipadagahana,
Pratyavayaka lakhyam,
Srouthe vartha kadam me dwijakala vihithe,
Brahma marge mahesa,
Jnatho dharmo vicharai sravana mana nayo,
Kim nidhi dyasithavyam,

Kshandhavyo me aparadha shiva shiva shambho,
Sri Mahadeva shambho. 5

Unable I am to observe the complex rules of Dharma daily,
Unable I am to follow the rules of Veda as told by Brahmins,
Unable I am to know Dharma by listening to Vedas and meditating,
And so what is the use of daily learning all these.
And so Shambho, be pleased to pardon
My sins, Oh Mahadeva.

Dhyathwa chithe shivakyam prachurathara dhanam,
Naiva datham dwijebhyo,
Havyam thee laksha sakhyair hutha vaha vadane,
Naarpitham bheeja manthrou,
No thaptham gaanga there vratha japa niyamair,
Rudra japyair na vedai,
Kshandhavyo me aparadha shiva shiva shambho,
Sri Mahadeva shambho. 6

Never did I give much money to Brahmins,
With thought in my mind of Lord Shiva,
Never did I do fire sacrifice,
Chanting millions of mantras,
Never did I meditate in the banks of holy Ganga,
Never did I do penances based on Vedas,
And never did I chant Rudra,
And so Shambho, be pleased to pardon.
My sins, Oh Mahadeva.

Sthithwa sthane saroje pranava maya marul,
Kundale sookshma marge,
Santhe swanthe praleene prakatitha vibhave,
Jyothi rope parakhye,
Lingagne brahma vakye sakala thanu gatham
Sankaram na smarami,
Kshandhavyo me aparadha shiva shiva shambho,
Sri Mahadeva shambho. 7

Never did I sit in lonely place,
Assume the lotus posture,
And send the Kundalini,
And the breath which is of the form of pranava,
Through the micro path,
To reach the ever shining Para Brahma,
And never did I calm my mind,

And meditate on Paramashiva,
Who transcends the physical body,
And who is the essence of Vedas,
And so Shambho, be pleased to pardon.
My sins, Oh Mahadeva.

Nagno nissanga shuddha striguna virahitho,
Dwastha mohandakaro,
Nasagre nyastha drishtir viditha bhava guno,
Naiva drushta kadachit,
Unmathavastha yathwaam vigatha kali malam,
Sankaram na smaraami,
Kshandhavyo me aparadha shiva shiva shambho,
Sri Mahadeva shambho. 8

Never have I concentrated on the tip of my nose,
And try to personify you,
Who is naked,
Who is alone,
Who is ever pure,
Who does not have the three qualities,
And who is capable of dispelling ignorance,
And so Shambho, be pleased to pardon.
My sins, Oh Mahadeva.

Chandroth bhasitha shekhare smarahare,
Gangadhare Sankare,
Sarpair bhooshitha karna kanta vivare,
Nethoththa vaiswanare,
Danthi thwaikya tha sundarambaradhare,
Trailokya sare hare,
Mokshartham kuru chittha vruthi makhila,
Manyaisthu kim karmmabhi. 9

Hey Lord, who wears the moon ornamented crown,
Who is the enemy of the God of love,
Who carries Ganga in his head,
Who gives peace to his devotees,
Who wears snakes on his neck and ears,
Who has fire in his eyes,
Who wears the hide of the elephant,
And who is the lord of the three worlds,
Please show me the path of salvation,
For what is the use of any other path.

Kim dhaanena dhanena vajee karibhi,
Prapthena rajyena kim,
Kim va puthra kalatha mithra pasubhir,
Dehena gehena kim,
Jnathwaithat kshana banguram sapadhire,
Tyajyam mano dooratha,
Swathmartham guru vakyatho baja baja,
Sri Paravathi vallabham. 10

Oh, Mind, What is the use of charity,
What is the use of riches,
What is the use of horses,
By getting a Kingdom what is the use,
What is the use of son, wife, friends and cows,
What is the use of this house,
And what is the use of this body,
For all these can be destroyed in a second,
And so keep them all away,
And for the sake of redemption of the soul,
Meditate on the consort of Parvathi,
According to the lessons taught by thine teacher.

Ayur nasyathi pasyatham prathi dinam,
Yathi kshayam youvanam,
Prathyayanthi gatha puna na divasaa,
Kalo jagat bakshaka,
Lakshmisthoya thanga banga chapala,
Vidhyuchalam jeevitham,
Asman maam saranagatham saranadha.
Twam raksha rakshaa dhunaa. 11

Hey please hear,
Daily span of life decreases,
The youth daily disappears,
The days that are past do never return,
Time eats down the earth,
And Life and wealth are not permanent,
For they are like the tide and lightning,
And so my god Parameshwara,
Forever protect this devotee of thine.

Shiva Puranam [Thiruvachakam]

By Saint Manikka Vasagar
Translated by P. R. Ramachander

[Manikka Vasagar was one of the four great Nayanmars (saivite saints) of Tamil Nadu, who was a great poet as well as great contributor to the Saivite philosophy. His collection of works is called Thiruvachakam. Due to the sweetness and greatness of this work, there is a proverb in Tamil which says, "Thiruvasagathukku Urugaar, Yebbasagathukkum Urugaar" (One who does not melt for Thiruvasagam will not melt for any literary work). The first prayer in Thiruvasagam is the Shiva Puranam. It was composed in a Shiva temple called Thiruperumthurai. Unlike suggested by the name it is not the epic dealing with the stories of Shiva. In Tamil Jeeva (the individual soul is called "Cheevaa", according to the philosophy of Saivism, is prevented from the realization of God by three impurities (Anava - pride, Karma and Maya) and only approach to Shiva can remove these impurities. This Shiva Puranam attempts to portray the jeeva towards Shiva and is aptly called "Shiva Puranam". The famous English translation of Shiva Puranam by Mr. G. U. Pope (fondly called Popeiyer) is available in G. U. Pope's translation at: shaivam.org. There is also a great commentary in Tamil which includes the Tamil text of this work at: shaivam.org.]

Namasivaya vaazhga, Nadan thal vazzhga,
Imai podum yennenjil neengaadhan thal vazhga.
Kokazhi aanda guru mani than thaal vaazhga,
Agamam aagi nindru annippan vaazhga,
Yekan anegan iraivan adi Vaazhga. (1-5)

Long live Namasivaya, Long live the holy feet of our Lord,
Long live the feet of him who does not move away from my mind even for a second.
Long live the feet of my Guru who ruled over Thiruvavaduthurai (Thiruperumthurai ?),*
Long live the feet of him who became holy books and comes near us,
Long live the feet of the God who was one but appeared as many.
*Shiva temple in Tamil Nadu.

Vegam keduthu aanda vendan adi velga,
Pirapparukkump injakan than pey kazhalgal velga,
Puratharkkum cheyon than poomkazhalgal velga,
Karam kuvivaar ul magizhum kon kazhalgal velga,
Siram kuvivaar onguvikkum cheeron kazhal velga. (6-10)

Let the feet of the God who stabilized my mind be victorious,
Let the valorous anklets of Lord Shiva, who cuts off cycle of birth be victorious
Let the flower like anklets of the God, who is scarce to those who stand away from him be victorious,
Let the anklets of King who happily lives in the mind of those who salute him be victorious,
Let the anklets of that great one who uplifts those who bend their head to him be victorious.

Eesan adi pothi, Yenthai adi pothi,
Nesanadi pothi, Sivan Sevadi pothi,
Neyathey nindra nimalan adi pothi,
Maya pirappu arukkum mannan adi pothi,
Cheeraar perum thurai nama devan adi pothi. (11-15)

Praise to the feet of God, Praise to the feet of my father,
Praise to the feet of my friend, praise to the red feet of shiva,
Praise to the feet of the pure god who stood in love,
Praise to the feet of the King who cuts off the illusion called birth,
Praise to the feet of god who is in holy Thiruperumthurai.

Aaratha inbam arulum malai pothi,
Sivan avan yen sinthayul ninra athanaal,
Avan arulaale avan thal vanagi,
Chinthai magizha Siva puranam thanai,
Munthai vinai muzhuthum oya uraippan naan. (16-20)

Praise to the God who gives the never fading joy like a Mountain of mercy,
Because that Lord Shiva stood in my thought,
I would salute his feet by his grace,
And with a joyful mind recite the Shiva Purana,
So that the entire Karma which I have earned earlier disappears.

Kan nuthalaan than karunai kan kaatta vandeythi,
Yennutharkettaa vezhilaar kazhal irainji,
Vin nirainthum, man niranthum m ikkai vilakku oiliyaai,
Yenn iranthu yellai illathaane nin perum cheer,
Pollaa vinayen pugazhum maru ondru ariyen. (21-25)

I came because the god with an eye in his forehead showed me his eye of mercy,
And stood there saluting the anklet, whose prettiness is beyond the reach of the mind,
And oh God who filled the sky and the earth, and who is being seen as a glittering light,

Oh God who is beyond all limitations of barrier, I who am one with a bad karma,
And do not know the ways to praise your great qualities.

Pullagi, poodai puzhuvai maramaki,
Pala virugamagi pravayai, pambaki,
Kallai, manitharai peyai, ganangalai,
Val asuraragi, munivaraai, devaraai,
Chellaaa nindra, ithathavara jangamathukkul,
Yella pirappum piranthu, ilaithen, yem perumaane. (26-31)

Oh Lord by becoming grass, small plants, worms, trees,
Several types of animals, birds, snakes,
Stone, human beings, ghosts, different types of devils,
Strong asuras, sages devas,
And I traveled all over this spectrum of moving and not moving things,
And took all types of births and became tired.

Meyye Un ponnadikal kandu indru veedu uthen,
Uyya yen ullathul ongaramai nindra,
Meyya, vimala, vidaipaka, vedangal,
Iyya yena vongi aazhndu agandra nunniyane (32-35)

Truly I have attained salvation seeing your golden feet,
Oh God, who stood as letter "Om", in my mind so that I would be saved,
Oh truth, oh purity, Oh Lord who rides on a bull,
Oh God whom Vedas called "Oh Lord", with great surprise,
And tried to see you as taller, higher deeper though you are smaller than the small.

Veyyayai, thaniyaai, iyamaananaam vimalaa,
Poi aayin yellam poi akala vandharuli,
Mei jnanam aagi milirgindra mei chudare,
Yejjanam illathen inba perumale,
Agjnan thannai agalvikkum nal arrive. (36-40)

Oh divinely pure Lord who is heat, cold as well as life,
You came and showered your grace so that all lies are banished,
And shined as knowledge of the divine, Oh light of truth,
Oh God of sweetness to this one who does not have any knowledge,
Oh great wisdom, who is removing my ignorance.

Aakkam alavu iruthi illai, anaithulagum,
Aakkuvaai, kaapaai, azhippai, arul tharuvai,
Pokkuvai, yennai puguvippai nin thozhumpin,

Naathathin neriyai cheyai, naniyaane,
Matham manam kazhiya nindra marayone. (41-45)

Oh god who does not have birth, life or death,
You are the one who makes all the world,
You would protect, destroy and also shower your grace,
Destroy the illusion, and make me to serve you,
Oh god who is like a scented flower,
Though you are far, far away, you are near,
Oh Lord of Vedas, who is beyond mind and thought.

Karantha paal kannalodu nei kalanthor pol,
Chiranthu adiyar chinthanayul then oori nindru,
Pirantha pirappu arukkm yengal peruman,
Nirangal or iynthu udayai, vinnorgal yetha,
Marainthu irunthai yen peruman, valvinai yen thannai,
Marainthida moodiya irulai,
Arambhavam yenum arum kayithaal katti,
Puram thol porthu, yengum puzhu azhukku moodi,
Malam chorum onpathu vayil kudilai,
Malanga pulangal iynthum vanchanayai cheyya. (46-55)

Oh my Lord, who puts a stop to cycle of births,
By standing in the minds of great devotees,
Like honey which is the mixture of newly milked milk,
Honey and Ghee, you are the one having all the five colours,
And you were hiding from the view of devas,
Who were not able to see you and praise you, oh Lord.
Please tie me, who is caught in the horrible past Kama,
And is being hidden completely by darkness of illusion
by considerations of all the acts,
That can be done and should not be done,
And tie me with a rope of sins and good acts
And further cover the dirt and worms of my inside by a skin,
And construct me as a hut with nine holes,
Through which all that is not wanted goes out,
With the five senses deceiving me and put me in to a stupor.

Vilangum manathal, Vimalaa unakku,
Kalantha anbaagi, kasinthu ul urugum,
Nalam than ilatha siriyerkku nalgi,
Nilam than mel vanthu aruli, neel kazhalkal kaatti,
Nayir kidayai kidantha adiyerkku,
Thayir chirantha dhayavana, thatthuvane. (56-61)

Oh God, who is pure, though I am With an unstable (animal like) mind,
Which does not merge with you due to extreme love,
Which does not melt on hearing you
And which does not have any good in it,
You have taken mercy on this lowly one,
And came on this earth and showed me your long feet
And showed much more mercy than a mother,
To me who was lying even worse than a dog.

Masatha jyothi malarntha malar chudare,
Desane, theanar amudhe, Shivapurane,
Pasamaam patthu aruthu parikkum aariyane,
Nesa arul purinthu nenjil vanjam keda,
Peraathu nindra perum karunai peraare. (62-66)

Oh blemish less flower like flame,
Which appears like a rising light,
Oh sparkling one, oh nectar like honey,
Oh Lord who has the city of Shiva,
Oh wise one who showered your grace,
By cutting off all my affectionate attachments,
Shower your friendly grace, cut of all hatred from my mind,
Oh great river of mercy, which never leaves my mind.

Aaraa amudhe, alavilaa pemmane,
Oraathaar ullathu olikkum oiyaane,
Neerai urukki yen aaruyirai nindraane,
Inbavum thunbavum illanne, ullane. (67-70)

Oh never satiating nectar, Oh God who is beyond measurement,
Oh light who hides himself in a mind which is not interested,
Oh God who made my mind melt and stood there as my dear life,
Oh god who does not have happiness or hardships and who stands inside me.

Anbarukku anbane, Yavayumai, allaiyumai,
Chothiyane thunnirule, thondra perumayane,
Aadhiyane antham naduvagi allane,
Eerthu yennai aat konda yenthai perumane,
Koortha mey jnanthaal kondu unarvar tham karuthin,
Nokkariya nokke, nunukku ariya nun unarve. (71-76)

Oh friend to your devotees, Oh God who is everything as well as nothing,
Oh God who is a flame, Oh God who is darkness, Oh God who is never born,
Oh primeval one who has crossed the state of middle as well as end,

Oh Lord who as a father, attracted me and made me yours,
Oh God who can be known only by the very intelligent ones,
And their look is a rare one which is to be appreciated,
And their understanding you is a rare feeling.

Pokkum varavum punarvum illa punniyane,
Kakkum yen kavalane, kanbariya peroliye,
Aathru inba vellame, Atha mikkai nindra,
Thotha chuddar oliyai chollatha nun unarvai. (77-80)

Oh blessed Lord who never goes, comes or joins,
Oh Guard who protects me, Oh great light which is difficult to see,
Oh sweet water of grace, you are more than my father,
And stand before me as great light and an indescribable micro feeling,

Maathamaam vaiyakathin, vevvere vandhu arivaam,
THethane, thetha thelive, yen chindanai ul,
OOthaana unnar amudhe, udayaane,
Vethru vikara vidakku udambin ul kidappa,
Aathen yem ayya arane oh yendru yendru.
Pothi pugahndhirundu poi kettu mei aanaar (81-86)

Oh clarity, who comes in different forms of this changing world,
Oh complete understanding due to that clarity,
Oh nectar of feeling which flows in my thoughts,
Oh God who owns me, Oh Sir, I am not able to,
Lie tied up in this body made of flesh and sensations,
Oh Lord, Oh Shiva, Like this they praised,
And left this untrue body and got the true body (Lord Shiva).

Meetingu vandhu vinai piravi Chaaraame,
Kalla pula kkurambai kettu azhikka vallane,
Nal iruil nattam payindru aadum nadhane,
Thillai ul koothane, then pandi naattane. (87-90)

Oh God who is capable of destroying this body,
Which is the place where the deceiving five senses reside,
And which has been prevented from coming again.
Oh Lord who dances even in mid night when all world sleeps,
Oh Lord who dances in Chidambaram who is from the southern Pandya Kingdom.

Allal piravi aruppavane oh endru,
Chollarkku ariyanai cholli thiruvadi keezh,
Cholliya paatin chol unarnthu cholluvaar,
Chelvaa shiva purathin ullar, Sivan adi keezh,
Pallorum yetha panithu.

Oh Lord who cuts of this painful life of birth,
Those who called you God, who cannot be understood, as "Oh God"
And understand this song which was sung below your feet,
Would go to the wealthy land of Shiva's city,
And would remain below the feet of Lord Shiva,
Being prayed and worshipped by many.

Shiva Raksha Stotra

[Prayer of Protection to Lord Shiva]
Translated by P. R. Ramachander

[This great Stotra was revealed by Lord Shiva himself to sage Yagnavalkya in his dream.]

Asya Sri Shiva Raksha stotra mantrasya

For the chant of Protection of Lord Shiva

Yagna Valkya rishi

The sage is Yagna Valkya

Sri Sadashivo devatha

God is Sada Shiva

Anushtup chanda

Meter is Anushtup

Sri Sada shiva preethyartham Shiva raksha stotra jape viniyoga

For pleasing Lord Sada Shiva, the chanting of Shiva Raksha stotra is being done.

Charitham deva devasya, maha devasya pavanam,
Aparam paramodharam, chathur vargasya sadhanam. 1

The story of God of Gods,
The blessed story of Lord Shiva,
Which is great, which is elevating,
And blesses one with four types of wealth.

Gowri vinayakopetham, pancha vakthram trinethrakam,
Shivam dyathwa dasa bhujam Shiva Rakshaam paden nara. 2

After meditating on Lord Shiva,
Who has five necks and three eyes,
And who is accompanied by Parvathi and Ganesa,
Men should read the protection of Lord Shiva.

Gangadhara sira pathu, Phalam ardendu shekara,
Nayane madana dwamsi, karnou sarpa vibhooshana. 3

Let he who carries Ganga protect my head,
Let he who keeps the crescent of moon protect my forehead,
Let the killer of Cupid protect my eyes,
Let he who wears Snakes as ornament protect my ears.

Granam pathu purar aathi, mukham pathu jagath pathi,
Jihwam vaggeswara pathu, kandharam shiva kandhara. 4

Let my nose me protected by the destroyer of puras (cities),
Let my face be protected by Lord of Universe.
Let my tongue be protected by the Lord of words,
And let my neck be protected by Shiva who lives in caves.

Sri Kanda pathu may kandam, skandhou viswa durandhara,
Bhujow bhoo bhara samhartha, karou pathu pinaka dhruk. 5

Let my throat be protected by the God with a blessed throat,
Let my shoulders be protected by, he who removes ills of the world,
Let my arms be protected by he who lessens the burden of earth,
And let he who holds Pinaka bow protect my hands.

Hrudayam Shankara Pathu, jataram girija pathi,
Nabhim mruthyunjaya pathu, katim vyagra jinambara. 6

Let Shankara protect my heart,
Let my belly be protected by consort of Girija,
Let my navel be protected by he who won over death,
And let my waist be protected by he who dresses in Tiger skin.

Sakthinee pathu deenartha, saranagatha vathsala,
Ooru maheswara pathu, janunee jagad easwara. 7

Let the God who takes mercy on the oppressed,
Who is dear to those who surrender to him protect my joints,
Let my thighs be protected by the great God,
And knees by the God of the universe.

Jange pathu jagath kartha, gulphou pathu ganathipa,
Charanou Karuna Sindhu, sarvangani sada shiva. 8

Let my calves be protected by the creator of the world,
Lat my ankles be protected by leader of Ganas,

Let my feet be protected by ocean of mercy,
And let all my body parts be protected by Sada Shiva.

Yetham shiva balo petham, raksam ya sukruthee padeth,
Sa bhukthwa sakalan kaamaan, shiva sayujyamapnuyath,
Graha bhootha pisachadhya, trilokyepi charanthi ye,
Dhoorad aasu palayanthe Shiva namabhi rakshanath. 9

That blessed one who reads this protection,
Which is blessed with power of Lord Shiva would get all his desires fulfilled,
Attain nearness to Lord Shiva after death and planets, ghosts and ghouls,
Which travel in any of the three worlds would run immediately, far far away,
Due to the protection given by names of Shiva.

Abhayam kara namedham kavacham Parvathi pathe,
Bhakthya bibarthee ya kande, thasya vasyam jagat thrayam,
Imam Narayana swapne Shiva Raksham yadha disath,
Prathar uthaya yogeendro, Yagna valya sthadha likath. 10

This armour of the names of the consort of Parvathi,
Would remove fears and provide protection,
To the devotees who sing these often,
And the lord of the three worlds would be within his hold,
For this protection of Lord Shiva was revealed,
By Lord Vishnu in the dream to Yagna Valkya,
Who wrote it, as he was told, as soon as he woke up in the morning.

Shiva Rama Ashtaka Stotram

[Prayer Octet of Shiva Rama]
By Swamy Ramananda
Translated by P. R. Ramachander

[Here is a general prayer addressed to Lord Vishnu as well as Lord Shiva.]

Hare shiva rama sakhe prabho,
Trividha thapa nivarana hey Vibho,
Aaja janeswara yadava pahi maam,
Shiva hare vijayam kuru may varam. 1

Hey Shiva, Hey Hare, Hey Rama, Hey friend, Hey Lord,
Hey Lord who cures the three types of sufferings,
Hey Lord without birth, Hey Lord of the people, Hey Yadava, protect me,
Hey Shiva, Hey Hare, grant me the victory of success.

Kamala lochana Rama Dayanidhe,
Hara Guro gaja rakshaka go pathe,
Shiva thano bhava Shankara Pahi maam,
Shiva hare vijayam kuru may varam. 2

Hey lotus eyed treasure of mercy, Lord Rama,
Hey Hara, Hey teacher, Hey elephant protector, Hey Lord of cows,
Hey God who is Shiva, Hey Shankara, protect me,
Hey Shiva, Hey Hare, grant me the victory of success.

Suja ranjana mangala mandiram,
Bhajathi they purusha param padam,
Bhavathi thasya Sukham paramadhbutham,
Shiva hare vijayam kuru may varam. 3

Hey entertainer of the good, with a form causing good,
That man who prays the divine being,
Reaches your most wonderful place,
Hey Shiva, Hey Hare, grant me the victory of success.

Jaya Yudhishtra vallabha bhoopathe,
Jaya jayarjitha punya payo nidhe,
Jaya krupa maya Krishna namosthu they,
Shiva hare vijayam kuru may varam. 4

Victory to the friend of Yudhishtra, Hey King
Victory to him who is the blessed ocean of victory,
Victory to all pervading mercy, Salutations to Krishna,
Hey Shiva, Hey Hare, grant me the victory of success.

Bhva vimochana Madhava maapathe,
Sukha vimana sahamsa Shivaarathe,
Janaka jaaratha Raghava raksha maam,
Shiva hare vijayam kuru may varam. 5

Hey Madhava who removes the fear of birth, Hey Lord of Lakshmi,
Hey swan of the mind of poets, Hey darling of Parvathi,
Hey Rama, darling of Sita, please protect me,
Hey Shiva, Hey Hare, grant me the victory of success.

Avani mandala mangala maapathe,
Jaladha Sundara Rama rama pathe,
Nigama keerthi gunarnava gopathe,
Shiva hare vijayam kuru may varam. 6

Hey consort of mother who does good to the world,
Hey Rama who is pretty with colour of cloud, Hey consort of Lakshmi,
Hey sea of goodness described in Vedas, Hey Lord of the cows,
Hey Shiva, Hey Hare, grant me the victory of success.

Pathitha pavana nama mayee latha,
Thava yaso vimalam parigeeyathe,
Thadapi Madhava Mam Kim upekshase,
Shiva hare vijayam kuru may varam. 7

Hey heavenly climber who likes the downtrodden,
I sing about your fame which is pure,
But why do you in spite of it,neglect me,
Hey Shiva, Hey Hare, grant me the victory of success.

Amaratha para deva rama pathe,
Vijayathasthava nama dhanopama,
Mayi kadham karunarnava jayathe,
Shiva hare vijayam kuru may varam. 8

Hey greatest God of devas, Hey consort of Lakshmi,
How can I ever get wealth, Oh giver of mercy,
Which can measure up to the victories of yours,
Hey Shiva, Hey Hare, grant me the victory of success.

Hanumatha Priya chaapakara Prabho,
Sura saridhrutha shekhara hey Guro,
Mama Vibho Kimu vismaranam krutham,
Shiva hare vijayam kuru may varam. 9

Hey Lord with a bow, who is very dear to Hanuman,
Hey teacher who wears the holy river on your head,
Oh Lord, why have you forgotten me, please,
Hey Shiva, Hey Hare, grant me the victory of success.

Aharahar jana ranchana sundaram patathi,
Ya shiva rama krutham sthavam,
Visathi rama ramana padambhuje,
Shiva hare vijayam kuru may varam. 10

That man who reads this pretty, people friendly,
Prayer written by Shiva Rama,
Would become fit to enter the lotus feet of Rama and Lakshmi,
Hey Shiva, Hey Hare, grant me the victory of success.

Pratar uthaya yo bhakthya patedh ekagara manasa,
Vijayo jayathe thasya Vishnumaradhyamapnuyath. 11

He who reads this with concentrated devotion in the morning,
Would attain all ound victory and would attain Vishnu whom he worships.

Ithi Sri Ramanand Swamina Virachitham Sri Shiva Ramashtakam Sampoornam.

Thus ends the octet of Shiva Rama written by Ramanand Swami.

Shiva Sadakshara Stotram [1]

[Prayer to Six Lettered Chant of Shiva]
Translated by P. R. Ramachander

[Six lettered prayer addressed to Lord Shiva namely Om Namah Shivaya.]

Omkara samgnatha samastha veda,
Purana punyagama poojithaya,
ongara roopa Priya darshanaya,
Omkara roopaya nama shivaya. 1

I salute Lord Shiva who is of the form of Om,
Who is worshipped by the letter Om in all Vedas,
Puranas and all the other holy agamas,
And who is seen by his devotees as Om.

Nana jaraa vyadhi vinasanaya,
Nadhaya lokaya jagat hithaya,
Nana kalanjana nidarsanaya,
Thasmai nakaraya nama shivaya. 2

I salute Lord Shiva who is of the form of Na,
Who destroys different diseases of old age,
Who is lord of people, who does good to the world,
And who proves different aspects of arts.

Mathsarya doshanthaka sambhavaya,
Mathu pithu dukha nivaranaya,
Maheswari sookshma varaya nithyam,
Thasmai makaraya namashivaya. 3

I salute Lord Shiva who is of the form of ma,
Who puts an end to evils arising out of competition,
Who solves the sorrow of mother and father,
Who is the micro groom of the great goddess.

Seela vratha Jnana druda vruthaya,
Sheela suvarnaya samuthsukaya,
Seegraya nithyam sura sevithaya,
Thasmai shikaraya namashivaya. 4

I salute Lord Shiva who is of the form of shi,
Who is firm in good conduct, penances and wisdom,
Who is of golden character and gives good encouragement,
Who is fast and served by devas daily.

Vamardha vidhyuth prathima prabhaya,
Vacha mana karma vimochanaya,
Vageeswari sookshma varaya nithyam,
Thasmai vakaraya namashivaya. 5

I salute Lord Shiva who is of the form of va,
Whose left half is the electrifying pretty splendour,
Who gives freedom from words, mind and action,
And who is daily worshipped by Goddess Saraswathi.

Yaksho ragendradhi sura vruthaya,
Yakshangana janma vilochanaya,
Yaksheshu lokeshu jagath hithaya,
Thasmai yakaraya namashivaya. 6

I salute Lord Shiva who is of the form of ya,
Who s worshipped by yakshas and devas,
Who gave salvation to the yaksha lady,
Who takes care of the yaksha people and all people of earth.

Uthphulla neeloth pala lochanayai,
Krusanu chandraka vilochanaya,
Nireeswarayai nikhileswaraya,
Namashivayai cha namashivaya. 7

She with a eye like a fully opened lotus,
He with eyes of moon, sun and fire,
She who does not have any God above her,
He who is the God for all the universe
Salutations to her who is the consort of Shiva,
Salutations to the God Shiva.

Shiva Sadakshara Stotram [2]

Translated by P. R. Ramachander

Omkaram, Bindu Samyuktham,
Nithyam, dyayanthi yogina,
Kamadam, mokshadam chaiva,
Omkaraya Namo nama. 1

Salutations and salutations to letter "om",
Which is meditated as a letter Om with a dot,
Daily by great sages,
And leads them to fulfillment of desires,
And attainment of salvation.

Namanthi Rishayo deva,
Namanthyapsarasa gana,
Nara namanthi, devesam,
Nakaraya namo nama. 2

Salutations and salutations to letter "na",
Which is saluted by great sages,
Which is saluted by groups of divine maidens,
And which is saluted by men and the King of devas.

Mahadevam, Mahathmanam,
Mahadyanaparayanam,
Maha papa haram devam,
Makaraya namonama. 3

Salutations and salutations to letter "ma",
Which is saluted as greatest god,
Which is saluted by great souls,
Which is greatly meditated and read,
And which is the stealer of all sins.

Shivam Shantham jagnannatham,
Lokanugraha karakam,
Shivamekapadam nithyam,
Shikaraya namo nama. 4

Salutations and salutations to letter "Shi",
Which is Lord Shiva,
Who is the abode of peace,
Who is the lord of the universe,
Who is the one who blesses the world,
And which is the one word that is eternal.

Vahanam Vrushabho yasya,
Vasuki Kanda Bhooshanam,
Vame Shakthi daram devam,
Vakaraya namo namo. 5

Salutations and salutations to letter "va",
Which the God who holds in his left Goddess Shakthi,
And who rides on a bull,
And wears on his neck the snake Vasuki.

Yathra yathra sthitho deva,
Sarva vyapi maheswara,
Yo guru sarva devanam,
Yakaraya namo nama. 6

Salutations and salutations to letter "ya",
Which is the teacher of all the devas,
Who exists wherever gods exist,
And who is the great God spread everywhere

Phala Sruthi

Shadaksharamidham sthothram,
Ya padeth Shiva Sannidhou,
Shivalokamavapnothi, Shivena Saha modathe.

Benefits of Recitation

If one reads this prayer of six letters,
In front of God shiva,
He would reach the world of Shiva,
And be always happy with him.

Shiva Sahasra Namam

[Thousand Names of Lord Shiva from Mahabharata]
Translation & Transliteration by P. R. Ramachander

[There are two versions of Shiva Sahasra Nama - one in Linga Purana (being taught by Lord Krishna to sage Markandeya) and the other which occurs in Anushasanika Parva of Mahabaratha. In the Mahabaratha version (which is here) Yudishtra after hearing the Vishnu Sahasra Nama from Bheeshma requests him also to teach the thousand names of Lord Shiva. Bheeshma expresses his inability to do the same and requests Lord Krishna to teach it to Yudhishtra. Then Lord Krishna who has learnt it from Sage Upamanyu teaches it to Yudhishtra. A bhashya (explanation) for this was written by Sri Chathurthara Neela Kanda called "Bharatha bhava pradheepam". Based on this, Sri. N. Subramanya Iyer, lovingly called Anna (elder brother) by his admirers, wrote a detailed interpretation in Tamil which was published initially by the Sarada Peetham, Sringeri. Later they gave the publishing rights to Ramakrishna Math of Madras. My feeble attempt, to give an English meaning to this Shiva Sahasranama is based on this great book. I have not attempted to give meaning with interpretation as done in the above book. This book gives 1008 names of Lord Shiva. While 45 names are repeated twice, 11 are repeated thrice and three names are repeated four times. Readers may observe that different meanings are given to these repetitions.]

Mangala Charanam

Shuklam Baradaram Vishnum, Sasi Varnam Chatur Bhujam,
Prasanna Vadanan Dyayet, Sarva Vignoba Santhaye 1

Dressed in white you are, Oh all pervading one,
And glowing with the colour of moon,
With four arms, you are, the all knowing one
I meditate on your ever-smiling face and pray, "Remove all obstacles on my way".

Namosthuthe vyasa vishala budhe,
Phullaravindaayatha pathra nethra,
Yena thwaya bhaaratha thaila poorna,
Prajwalitho gnanamaya pradheepa. 2

My salutations to sage Vyasa,
Who had all compassing intellect and who has broad eyes like the lotus leaf.
Was not this great lamp full of wisdom,
Filled up by the oil of Bharatha, lit by you?

Vande Shambum umapathim sura gurum vande jagatkaranam,
Vande pannaga bhooshanam mrugadharam, vande pasoonaam pathim,
Vande surya sasanka vahni nayanam, vande mukunda priyam,
Vande bhaktha janasrayam cha varadam, Vande shivam sankaram. 3

I salute the great God Shambhu, who is the consort of Uma,
Who is the teacher of devas, I salute the cause of this universe,
I salute who wears snake as ornament, who caries a deer in his hand,
I salute the Lord of all beings, I salute him who has sun, moon and fire as eyes,
I salute him who is dear to Mukunda, I salute him who is the refuge of his devotees,
Who is the one who gives them great status and I salute Shiva and Shankara.

Poorva Bhaga
Early Part

Yudhishtra Uvacha:-
Thwayaapagheya naamani sruthaniha jagatpathe,
Pithamahesaaya vibhor namanyaa chakshwa sambhave. 1
Bhabhrave viswaroopaya, mahabhagyam cha thathwatha,
Surasura gurou deve shankaravyaktha yonaye. 2

Yudhishtra asked:-
Oh my dearest grandpa,
Be pleased to tell me the various names,
Of him who is the lord of the universe,
Who is Shambhu with a gold coloured body,
Whose form is of the universe,
Who is the teacher of Asuras and devas,
Who is the god of all devas, who does all good,
And who is the cause of the eternal basis,
And also his fame, as you have heard from others.

Bheeshma Uvacha:-
Asakthoham gunaan vakthum maha devasya dheematha,
Yo hi sarva gatho na cha sarvathra drusyathe. 3

Bheeshma replied:-
Incapable I am to tell about the properties,
Of the great God who is very great,
For he is seen everywhere but seen nowhere.

Brahma Vishnu suresaanaam srushtaa cha prabhureva cha,
Brahmaadaya pisachaantha yam hi deva upasathe. 4

He is the one who created Brahma, Vishnu and other devas,
He is their Lord and he is worshipped by,
Brahma, devas, ghosts and others.

Prakrutheenaam parathwena purushasya cha ya para,
Chinthyathe yo yogavidhbhi rishibhi Thathwa darshibhi,
Aksharam para Brahma asacha sadasacha ya. 5

He is greater than nature and the masculine concept,
He is being meditated upon by great sages who know the truth,
He is the causal universe, cause as well as the effect.

Prakruthim purusham chaiva kshobhayithwa tswathejasa,
Brahmana masrujath thasmad Dheva dheva prajapathi. 6

He who is the God of gods and God of all beings,
Through his power destabilizes Purusha and nature,
And creates Brahma out of it.

Ko hi shaktho gunaan vakthum deva devasya dheematha,
Garbha janma jara yuktho marthyo mruthyu samanvitha. 7

Which man who is subject of birth, growing up and death,
Would be capable of telling the properties,
Of him who is the God of gods and knower of all?

Ko hi saktho bhavam gnathum madhwidha parameshwaram,
Rithe narayanath puthra Shanka chakra Gada dharath. 8

Oh Son, Is it possible for an ordinary mortal to know.
That great god like him, rather it is possible,
For the Lord Narayana who carries mace, conch and wheel,
To know about Sankara who is the greatest God.

Esha vidhwan guna sreshto Vishnu parama durjaya,
Divya chakshur maha theja veekshyathe yoga chakshsha. 9

That Vishnu who knows ever thing,
Who has greatest qualities,
Who cannot be won over by anybody,
Who has special holy sight,
And who is greatly resplendent,
Sees him by his eyes of yoga.

Rudra bhakthya thu krishnena jagat vyaptham mahathmana,
Tham prasadhya thadha devam bhadaryam kila bharatha. 10

Arthath priya harathwam cha sarva lokeshu vai yadhaa,
Prapthavaaneva rajendra suvarnaakshan maheswaraath. 11

The great Lord Krishna, due to his devotion to Rudra,
Has spread all over the universe, Oh Bharatha, Oh King of Kings,
After making Lord Shiva pleased by his penance in Bhadrinath,
He has attained the state of being more dear,
Than all the worlds and all aspects of knowledge.

Poornam varsha sahasram thu thaptha vaanesha maadhava,
Prasadhya varadam devam chara chara gurum shivam. 12

This Lord Madhava has done penance for a full thousand years,
And has pleased him who is the teacher of all beings,
And the giver of all boons.

Yuge yuge thu krushnena thoshitho vai maheswara,
Bhakthya paramaya chaiva prathi sruthwa mahatmana. 13

Lord Parameshwara becomes pleased and happy
Eons after eons, by this Krishna who is devotee of Lord Shiva.

Iswarya yadrusam thasya jagadyoner mahatmana,
Thadayam drushtavaan sakshath puthrartho Harir achyutha. 14

This Krishna who is Hari, who did penance for getting a son,*
Has seen the greatness of Maheswara who is the origin of the world.
* Lord Krishna did penance to get a son out of Jhambhavati, the daughter of Jhambhavan.

Yasyath paratharam chaiva naanyam pasyami bharatha,
Vykyathum deva devasya shaktho naamanyaseshatha. 15

Hey Bharatha, I do not find any one else suitable,
To tell you about the various names of the god of gods.

Esha shaktho maha bahur vakthum bhagawatho gunaan,
Vibhuthim chaiva karthsynyena sathyaam Maheeswari nrupa. 16

Oh King, that great armed one,
Is the one capable of telling the properties of God,
And capable of fully telling you truthfully,
The powers of The great God.

Sura sura guro deva vishno thwam vakthumarhasi,
Shivaaya shiva roopaya yanma aprucha yudishtra. 17

Hey Teacher of Devas and asuras, Hey Vishnu,
It is but very proper, that you tell,
About the great god, which Yudishtra asked.

Naamnam sahasram devasya thandinaa Brhama vadinaa,
Niveditham brhma loke brahmano yath puraa Abhvath. 18

Dwaipayana prabhu thasyasthadha cheme thpodhana,
Rishaya suvrutha danthaa srunvanthu gadahsthava. 19

Those thousand names of God told by sage Dandi,
Who was the knower of Brahmam,
Which was told in the land of Brahmas with Lord Brahma as a witness,
May please be heard by these sages,
Like Dvaipayana who have done great penance,
And have won control over their sense organs.

Vasudeva Uvacha:-
Na gathi karmaanam saakya vethumeesasya thathwatha,
Hiranyagarbha pramukha deva sendraa maharshaya. 20

Vasudeva told:-
Neither gods like Brahma and Indra,
Nor the several great sages,
Are capable of understanding,
The philosophy behind the great lord.

Na vidhuryasya nidhana maadhim vaa sookshma darshana,
Sa kadham nama mathrena sakhyo gnathum sathaam gathi. 21

How can one understand Him, just by the mention of his name,
Who is capable of seeing minutest things,
Who does not have an end nor beginning and who is the refuge of saints.

Thasyaha masuragnasya kamschid bhagawatho gunaan,
Bhavathaam Keerthiyishyaami vrathesaya yathathadam. 22

I would tell you, few properties of that great God,
Who is the God of all penances and,
Who is the destroyer of asuras.

Vaisampayana Uvacha:-
Evamukthwa thu bhagwan gunaamsthasya mahaathmana,
Upasprusya suchir bhoothwa, kadhyamaasa dheematha. 23

Vaisampayana told:-
After telling like this Lord Krishna,
Sat down did the act f cleaning himself,
And started telling about that great Lord,
Who was the Lord of all good natured.

Vasudeva Uvacha:-
Thatha sa prayatho boothwa mama thaha Yudishtra,
Pranjali praha viprarishinaam samgrahamaditha. 24

Vasudeva told:-
Oh my cousin Yudishtra who is dear to me,
The sage Abhimanyu with folded hands,
After concentrating his mind in to one,
Told me about the several names of Shiva.

Upamanyu Uvacha:-
Brahma prokthou rishi prokthou veda vedanga sambhavai,
Sarva lokeshu vikhyatham sthuthyam sthoshyami namabhi. 25

Sage Upamanyu told:-
I pray him, using those names,
Which have been read by Brahma and other sages,
Which have arisen from Vedas and Vedangas,
And which are famous throughout the world.

Mahadhbhir vihithaisathyai Sidhai sarvartha sadhakhai,
Rishinaa thandinaa bhakthya kruthai veda kruthathmana. 26

These names have been praises by the great,
They are true and give occult powers,they help you to get any job done,
And have been told by Sage Dandi whose heart is immersed in Vedas.

Yadhokthai Sadhubhi khyathai munibhisthathwa darshibhi,
Pravaram pradhamam swarga sarva bhootha hitham shubham. 27

I pray,who does good to all beings,
Who is worshipped by good me,
Who is worshipped by sages and philosophers,
Who is the first among all,
And who can grant us heaven,
Using those famous, well known names.

Sruthai sarvathra jagathi Brhma loka avatharithai,
Sathyai sthath pramam, brhma brhma proktham sanathanam,
Vakshye yadu kula sreshta srunushvava hitho mama. 28

Oh Chief of the clan of Yadus,
Please here from me with concentration those names
Which came from the world of Brahma,
Which are found based in the Vedas,
Which are every where,
And which are truth
And I salute that great God who is Brahmam,
And is worshipped by Lord Brahma.

Varayainam bhavam devam bhakthasthvam parameshvaram,
Thena they sraviyishyami yahad brahma sanathanam. 29

Oh Krishna, who is his devotee, please worship that Parameshwara,
Who is the source of the world and Who is the god of gods,
And for that purpose, I am making you hear the following.

Na sakyam vistharath kruthsnam vakthum sarvasya kenachith,
Yukthenaapi vibhoothinaa Mapi varsha sathair api. 30

Even though one has all abilities and fame,
It is just impossible for them to narrate fully,
All the greatness of Shiva even in hundred years.

Yasyadhir Madhya mantham cha surair api na gamyahe,
Kasthasya shakthuyadwaktham gunaan karsnyena madhava. 31

Hey Madhava, who will have the ability,
To describe in full, the qualities of him,
Whose head or foot was not found by the devas?

Kinthu devasya mahatha samkshipthartha padaksharam,
Shakthi thascharitham vakshye prasadathasya dheematha. 32

In spite of that I would tell you in short, according to my limited capacity,
Using limited words and letters the story of him, who is the source of wisdom,
Because of his grace and blessing.

Aaprapya thu thatho anugnaam na sakya sthothumeeswara,
Yada thennabhyanugnath sthutho vai sa thada maya. 33

Since it is not feasible to pray him,
Without his permission and grace,
I was able to sing his prayers,
When I was blessed by him.

Anaadi nidanasyaaham jagadyoner mahatmana,
Naamnaam kanchith samudhesyam vakshamya vaktha yonina. 34

I will tell you a few names approximately,
Of that great one who is the origin of the world,
And who cannot find origin for himself.

Varadasya varenayasya viswaroopasya dheematha,
Srunu naamnam chayam Krishna yaduktham padma yonina. 35

Please hear the collection of names, as revealed by Lord Brahma,
Who is the greatest among those who give boons,
Who is the form of the universe and who is personification of wisdom.

Dasa nama sahasraani yaanyaaha prapithamaha,
Thaani nirmadhya manasa dhadhno druthamivodhbudham. 36

These thousand names are the result of churning,
Similar to getting butter from curd,
Out of the ten thousand names told by Brahma.

Gire saaram yadha hema pushpasaaram yadha madhu,
Gruthatsaaram yadha mandastha Dhaithath sara samudrutham. 37

This essence has been taken after serious thought,
Like the gold is taken out of mines,
Honey is taken out of flowers and ghee is taken out of butter.

Sarva paapahamidham chathur veda samanvitham,
Prayathnenadhi ganthavyam dharyanj cha prayathathmana. 38

This removes all committed sins, is one with the four great Vedas,
Could be understood by great effort and could be committed to memory through effort.

Sarva bhoothathma bhoothasya harasyamitha thejasa,
Ashtothara sahasram thu naamnam sarvasya may srunu,
Yacchuthwa manuja vyagra sarvaan kaamaanvapsyathi. 39

Hey tiger among men, be pleased to hear from me,
Those one thousand eight names of Him, who is the soul of all souls,
Who has greatly remarkable prowess and who is called "hara (stealer)" and Sarva (all)",
Because he attracts every thing to himself and attain fruition of all your desires.

NYASA (Preliminary chant)

Asya shiva sahasranama stotra maha mantrasya Upamanyu rishi, Anushtup Chanda,
Sri Sambha sadashivo devatha.

Sthira sthanur eethi Bheejam, Srimaan sri vardhano jagah ithi Sakthi, Devathipathi ithi
Keelakam, Sri Samba sada shiva Prasada sidhyarthe jape Viniyoga.

The sage for this "thousand names of Shiva" is sage Upamanyu, meter is "anushtup", and the God is "Sambha sada shiva".

The root is "motionless Shiva", power is "Sri Vardhano Jagad", Keelaga is "Devathipathi and is being chanted to get the grace of Sri Sambha Sada Shiva.

DHYANAM

Santham padmasanastham sasi dara makutam pancha vakthram trinethram,
Soolam vajram cha gadgam parasumabhayadham dakshabhage vahantham,
Nagam pasam gantam pralayahuthavaham sangusam vaama bhage,
Nanalankara yuktham sphatikamani niham parvatheesam namaami.

I salute the lord of Parvathy,
Who is ever peaceful,
Who sits in the lotus pose,
Who wears the crescent on his crown,
Who has five faces,
Who has three eyes,
Who carries on his right side,
Trident, vajra, sword, axe and sign of refuge,
Who carries on his left side,
Snake, rope, bell, eternal, fire and goad,
Who has been decorated in various ways,
And who is like bead of crystal.

Lam pruthvyathmane Gandham samarpayami
Ham Aakasthmane Puspai poojayami
Yam vaayvathmane dhoopamagrapayami
Ram agneyathmane deepam darsayami
Vam amruthathmane amrutham mahe naivedhyam nivedhyamai

Using "lam" which is the root of earth, I offer sandal to the earth
Using "ham" which is the root of sky, I offer flowers to the sky
Using "yam" which is the root of air, I offer myrrh to the air
Using "ram" which is the root of fire, I offer light to the fire
Using "vam" which is the root of nectar, I offer the great offering to the nectar
Using "sam" which is the root of all souls, I offer the complete worship to all the souls.

Thousand Names:

1. Om Sthirayai Nama - Salutations to Him who is perennial.
2. Om Sthanave Nama - Who is the axis of the world.
3. Om Prabhave Nama - Who is the lord of all the world.
4. Om Bheemayai Nama - Who is the source of fear.
5. Om Pravarayai Nama - Who is very special.
6. Om Varadayai Nama - Who gives boons.
7. Om Varaayai Nama - Who spreads everything and make them invisible.
8. Om Sarvaathmane Nama - Who is the soul of every being.
9. Om Sarva Vikhyathayai Nama - Who is famous everywhere.
10. Om Sarvasmai Nama - Who is spread in everything.

11. Om Sarvakarayai Nama - Who does everything.
12. Om Bhavayai Nama - Who is the source of everything.
13. Om Jatine Nama - Who has matted hair.
14. Om Charmine Nama - Who dresses himself in hides (tiger, elephant).
15. Om Shikhandine Nama - Who has hair flowing like the peacock's feather.
16. Om Sarvaangaaya Nama - Who has all the world as his organs.
17. Om Sarvabhavanaayai Nama - Who creates and looks after everything.
18. Om Haraya Nama - Who destroys everything at time of deluge.
19. Om Harinaakshaayai Nama - Who has deer like eyes.
20. Om Sarvabhoothaharayai Nama - Who destroys all beings which exist.

21. Om Prabhave Nama - Who enjoys everything.
22. Om Pravruthaye Nama - Who is the form of work.
23. Om Nivruthaye Nama - Who is the form of total sacrifice.
24. Om Niyathaya Nama - Who is a sage who has won over his senses.
25. Om Saswathaya Nama - Who is permanent.
26. Om Druvaya Nama - Who is stable.
27. Om Smasana Vasinee Nama - Who lives in the cremation ground.

28. Om Bhagawathe Nama - Who is the source of wealth, charity, fame, renunciation and salvation.
29. Om Khacharaya Nama - Who travels in the sky.
30. Om Ghocharaya Nama - Who can be felt only by senses.

31. Om Ardhanayai Nama - Who catches bad people.
32. Om Abhivadyaya Nama - Who is fit to be saluted.
33. Om Mahakarmane Nama - Who does great actions.
34. Om Thapasvine Nama - Who is a sage doing meditation.
35. Om Bhooha Bhavanayai Nama - Who creates five great bhoothas - sky, earth, fire, air and wind.
36. Om Unmatha Vesha Prachannayai Nama - Who hides himself as a mad being.
37. Om Sarva Loka Prajapathae Nama - Who is the lord of all beings of all worlds.
38. Om Maharoopayai Nama - Who has a very big form.
39. Om Mahakayayai Nama - Who has the whole universe as his body.
40. Om Vrusha Roopayai Nama - Who has also the form of a bull.

41. Om Mahayasase Nama - Who has great fame.
42. Om Mahatmane Nama - Who has a very great mind.
43. Om Sarva Bhoothathmane Nama - Who is the soul of all beings.
44. Om Viswa Roopayai Nama - Who is seen everywhere.
45. Om Mahahanave Nama - Who has very big jaw bones (he can swallow the whole world).
46. Om Loka Palaya Nama - Who is of the form of those who protect the earth like Indra.
47. Om Anthar Hithathmane Nama - One who has properties which within him and not visible.
48. Om Prasadaya Nama - Who has the form of love.
49. Om Hayagardhabhaye Nama - Who travels in the chariot drawn by zebras.
50. Om Pavithraya Nama - Who saves us from thunder of worldly life.

51. Om Mahathe Nama - Who is fit to be worshipped.
52. Om Niyamaya Nama - Who is of the form of rules of life.
53. Om Niyamasrithaya Nama - Who is the refuge to those who follow rules of life.
54. Om Sarva Karmane Nama - Who does all actions.
55. Om Swayambhoothaya Nama - Who was created by himself.
56. Om Aadhaye Nama - Who is most ancient-Who is first among beings.
57. Om Aadhikaraya Nama - Who created Lord Brahma.
58. Om Nidhaye Nama - Who is a treasure.
59. Om Sahasrakshata Nama - Who has thousand eyes.
60. Om Visalakshaya Nama - Who has very broad eyes.

61. Om Somaya Nama - Who is with Uma.
62. Om Nakshatra Sadhakayai Nama - Who created the stars.
63. Om Chandraya Nama - Who has the form of moon.
64. Om Sooryaya Nama - Who has the form of the Sun.
65. Om Sanaya Nama - Who has the form of Saturn.
66. Om Kethave Nama - Who has the form of Kethu.
67. Om Grahaya Nama - Who has the form of planets.
68. Om Graha Pathaye Nama - Who is the lord of all planets.
69. Om Varaaya Nama - Who is the best.
70. Om Athraye Nama - Who is form of Mercury bon in Athri clan.

71. Om Adryaa Namaskarthre Nama - Who saluted Anasooya, the wife of Sage Athri.
72. Om Mruga Banarpanayai Nama - Who sent arrow against the deer sent by sages of Daruka forest.
73. Om Anagaya Nama - Who cannot be neared by sins.
74. Om Mahathapse Nama - Who has great penance (Thapas).
75. Om Gorathapase Nama - Who does terrible penance during time of deluge.
76. Om Adheenaya Nama - Who is not poor though he looks like it.
77. Om Dheena Sadhakayai Nama - Who fulfills desires of poor people.
78. Om Samvathsarakaraya Nama - Who makes the wheel of time to rotate.
79. Om Manthraya Nama - Who is of the form of Sacred chants like "Om".
80. Om Pramanaya Nama - Who is the source of intuition.

81. Om Pramaya Thapase Nama - Who himself is the great penance.
82. Om Yogine Nama - Who in a great Yogi.
83. Om Yojyaya Nama - Who can be reached by Yoga.
84. Om Maha Bheejaya Nama - Who is the prime root of everything.
85. Om Maha Rethase Nama - Who makes soul, which is his shadow, enter the beings.
86. Om Mahabalaya Nama - Who has great strength.
87. Om Swarna Rethase Nama - Who has gold like seeds.
88. Om Sarvagnaya Nama - Who knows everything.
89. Om Subheejaya Nama - Who is a good seed.
90. Om Bheeja Vahanayai Nama - Who rides on the seed.

91. Om Dasa Bahave Nama - Who has ten hands.
92. Om Animishaya Nama - Who does not blink his eyes.
93. Om Neelakandaya Nama - Who has a blue neck.
94. Om Umapathaye Nama - Who is the consort of Uma.
95. Om Viswa Roopaya Nama - Who is all the known forms.
96. Om Swayam Sreshtaya Nama - Who is himself great.
97. Om Bala Veeraya Nama - Who destroys his enemies by his prowess.

98. Om Abhaloganaya Nama - Who organizes and activates the Pancha bhoothas.
99. Om Gana Karthre Nama - Who creates the ganas.
100. Om Ganapathaye Nama - Who is the leader of the ganas.

101. Om Digvasase Nama - Who wears the directions as cloth.
102. Om Kaamaya Nama - Who is liked by all.
103. Om Manthravidhe Nama - Who is an expert in mantras.
104. Om Paramaya Manthraya Nama - Who is personification of philosophical truth. .
105. Om Sarva Bhavakaraaya Nama - Who is the producer of all emotions. .
106. Om Haraaya Nama - Who is the stealer of our hearts. .
107. Om Kamandaludaraaya Nama - Who has with him the pitcher (carried by sages).
108. Om Dhanvine Nama - Who carries a bow.
109. Om Banahasthaya Nama - Who carries an arrow in his hand.
110. Om Kapalavathe Nama - Who carries the skull of Brahma with him.

111. Om Asanaye Nama - Who carries the Vajrayudha.
112. Om Sadagnine Nama - Who carries the Shakthi weapon.
113. Om Gadgine Nama - Who carries the sword with him.
114. Om Pattissine Nama - Who carries the knife called Patteesi.
115. Om Ayudhine Nama - Who carries all types of weapons.
116. Om Mahathe Nama - Who is great.
117. Om Sthruvahasthaya Nama - Who carries the ladle used in fire sacrifice called Sthruva.
118. Om Surupaya Nama - Who is handsome.
119. Om Thejase Nama - Who shines like light.
120. Om Theskaraaya Nidhaye Nama - Who is like the treasure giving light to devotees.

121. Om Ushneeshine Nama - Who wears a turban.
122. Om Suvakthraya Nama - Who has a good face.
123. Om Udagraya Nama - Who has a stable form.
124. Om Vinathaya Nama - Who is humble.
125. Om Deerghaya Nama - Who is very tall.
126. Om Harikesaya Nama - Who has black hair turned to gray.
127. Om Sutheerthaya Nama - Who is of the form of a great teacher.
128. Om Krishnaaya Nama - Who is ever happy.
129. Om Srugala Roopaya Nama - Who has assumed the form of a jackal.
130. Om Siddharthaya Nama - Who his at the acme of occult powers.

131. Om Mundaya Nama - Who is of the form of an ascetic.
132. Om Sarvashubamkaraya Nama - Who grants all good things.
133. Om Ajaya Nama - Who does not have birth.

134. Om Bahuroopaya Nama - Who assumes many forms.
135. Om Ganda Darine Nama - Who wears sandal paste.
136. Om Kapardhine Nama - Who has matted hair.
137. Om Oordhwarethase Nama - Who has won over passion.
138. Om Oordhwa Lingaya Nama - Who has Linga which looks up.
139. Om Oordhwasayine Nama - Who sleeps facing upwards.
140. Om Nabha Sthalaya Nama - Who has a place in the sky.

141. Om Trijadine Nama - Who has a three fold pigtail.
142. Om Cheeravasase Nama - Who wears the hide of trees.
143. Om Rudraya Nama - Who removes sorrows.
144. Om Senapathaye Nama - Who is the commander of the army.
145. Om Vibhave Nama - Who assumes variety of forms.
146. Om Ahacharaya Nama - Who is of the form of devas traveling by day time.
147. Om Nakthancharaya Nama - Who is of the form of devas who move at night.
148. Om Thigma Manyava Nama - Who has very great anger.
149. Om Suvarchasaya Nama - Who has the resplendent light of knowledge.
150. Om Gajagne Nama - Who killed the Asura who took the form of an elephant.

151. Om Daithyagne Nama - Who killed Rakshasas.
152. Om Kaalaya Nama - Who is of the form of time.
153. Om Loka Dathre Nama - Who rules over this world.
154. Om Gunaakaraya Nama - Who is the store house of good qualities.
155. Om Simha Sardhoola Roopaya Nama - Who is of the form of tiger and lion.
156. Om Ardhra Charmambaraavruthaya Nama - Who uses the blood soaked elephant hide to cover himself.
157. Om Kaala Yoginee Nama - Who through Yogic practices have won over time.
158. Om Maha Naadaya Nama - Who is personification of the great sound.
159. Om Sarva Kaamaya Nama - Who is the personification of all desires.
160. Om Chathush Padaya Nama - Who can be worshipped in four ways [Viz, Charya (chant), Kriya (act), Yoga and Gnana] or who can be worshiped as Viswa, Thaijasa, Pragna and Shiva. .

161. Om Nisa Charaya Nama - Who moves even at night.
162. Om Prethacharine Nama - Who travels with dead bodies.
163. Om Bhootha Charine Nama - Who travels with Bhoothas (Five elements/evil spirits).
164. Om Maheswaraya Nama - Who is the greatest God.
165. Om Bahoo Bhoothaya Nama - Who also has the form of strength.
166. Om Bahoodaraya Nama - Who carries this great Universe.

167. Om Swarbhanave Nama - Who shines like a Sun by his own light or Who is of the form of planet Rahu.
168. Om Amithaya Nama - Who is beyond measurement.
169. Om Gathaye Nama - Who is the destination to reach.
170. Om Nruthya Priyaya Nama - Who likes dancing.

171. Om Nithya Narthaya Nama - Who dances always.
172. Om Narthakaaya Nama - Who is the dancer or who makes everything dance.
173. Om Sarva Laalasaya Nama - Who likes every one.
174. Om Ghoraaya Nama - Who has a terrible form.
175. Om Maha Thapase Nama - Who is the great penance.
176. Om Pasaaya Nama - Who ties every one with the rope of illusion.
177. Om Nithyaya Nama - Who is perennial.
178. Om Giri Ruhaya Nama - Who lives on the Mountain.
179. Om Nabhase Nama - Who is unattached like the sky.
180. Om Sahasra Hasthaya Nama - Who has thousands of hands.

181. Om Vijayaya Nama - Who is of the form of victory.
182. Om Vyavasayaya Nama - Who is industrious or Who is of the form of definite action.
183. Om Athandrithaya Nama - Who is not lazy.
184. Om Adarshanaya Nama - Who is unshakable.
185. Om Darshanathmane Nama - Who is the soul of fear for others.
186. Om Yagnagne Nama - Who destroys fire sacrifice done with egoism.
187. Om Kama Nasakaya Nama - Who killed the God of love.
188. Om Daksha Yagaapahaarine Nama - Who destroyed the fire sacrifice of Daksha.
189. Om Susahaya Nama - Who is greatly patient.
190. Om Madhyamaya Nama - Who is unbiased.

191. Om Thejopahaarine Nama - Who steals the strength of others.
192. Om Balagne Nama - Who kills those bloated by strength.
193. Om Mudhithaya Nama - Who is always happy.
194. Om Arthaya Nama - Who is liked by everyone.
195. Om Ajithaya Nama - Who cannot be defeated by any one.
196. Om Avaraya Nama - Who does not have any one above him.
197. Om Gambheera Ghoshaya Nama - Who produces great sound.
198. Om Gambheeraya Nama - Who is beyond the intellect.
199. Om Gambheera Bala Vahanaay Nama - Who rides on a bull which cannot be shaken by others.
200. Om Nyagrodha Roopaya Nama - Who is of the form of the tree of day to day life which grows downwards.

201. Om Nyagrodhaya Nama - Who assumes the form of Dakshinamurthy, under a banyan tree.
202. Om Vruksha Karma Sthithaye Nama - Who is on the top of the ear like leaf of the tree during deluge.
203. Om Vibhave Nama - Who is the favourite God for all.
204. Om Sutheeshna Dasanaya Nama - Who has very sharp teeth.
205. Om Maha Kayaya Nama - Who has a very big body.
206. Om Mahananaya Nama - Who has a very big face.
207. Om Vishvak Senaya Nama - Who scatters the Asura army in to different directions.
208. Om Haraye Nama - Who destroys everything.
209. Om Yagnaya Nama - Who is the personification of fire sacrifice.
210. Om Samyuga Peeda Vahanaya Nama - Who has the bull as the flag as well as stride.

211. Om Theeshna Thaapaya Nama - Who is of the form of burning fire.
212. Om Haryaswaya Nama - Who is the form of Sun who has green horses.
213. Om Sahaayaya Nama - Who is the help for the life.
214. Om Karma Kala Vidhe Nama - Who knows the proper time to perform duties.
215. Om Vishnu Prasadithaya Nama - Who has been pleased by the devotion of Vishnu.
216. Om Yagnaya Nama - Who is of the form of Vishnu.
217. Om Samudhraya Nama - Who is of the form of ocean.
218. Om Badavamukhaya Nama - Who is the form of fire which dries water.
219. Om Huthasana Sahayaya Nama - Who is the form of wind.
220. Om Prasanthathmane Nama - Who is as peaceful as an ocean after tide.

221. Om Huthasanaya Nama - Who is of the form of fire.
222. Om Ugra Thejase Nama - Who is having terrific power of a flame.
223. Om Maha Thejase Nama - Who is having great light and shining.
224. Om Janyaya Nama - Who is very able in war.
225. Om Vijaya Kala Vidhe Nama - Who knows the time for victory.
226. Om Jyothishamayanaya Nama - Who is of the form of astrology.
227. Om Siddhaye Nama - Who is of the form of proper completion.
228. Om Sarva Vigrahaya Nama - Who makes every thing as his body.
229. Om Shikhine Nama - Who has a well grown hair.
230. Om Mundine Nama - Who is the form of clean shaven sage.

231. Om Jadine Nama - Who has a matted lock.
232. Om Jwaline Nama - Who is of the form of a flame.
233. Om Moorthijaya Nama - Who appears in the form of man and animals.
234. Om Moordhajaya Nama - Who is on the head.
235. Om Baline Nama - Who is strong.

236. Om Vainavine Nama - Who has a flute in his hand.
237. Om Panavine Nama - Who has a shaking drum in his hand.
238. Om Thaline Nama - Who has metallic cymbals in his hand.
239. Om Khaline Nama - Who is the owner of a paddy store.
240. Om Kalakatamkataya Nama - Who is the gate for the gate of god of death who is of the form of time..

241. Om Nakshatr Vigraha Mathaye Nama - Who has a body and intellect which shines like stars.
242. Om Guna Budhaye Nama - Who knows/measures qualities.
243. Om Layaya Nama - Who is the source where everything merges in the end..
244. Om Agamaya Nama - Who does not have any movement.
245. Om Prajapathaye Nama - Who is the God of the people.
246. Om Viswabahave Nama - Who has arms everywhere.
247. Om Vibhagaya Nama - Who cannot be divided.
248. Om Sarvagaya Nama - Who is every where.
249. Om Amugaya Nama - Who is faceless/Who is not interested in enjoyments.
250. Om Vimochanaya Nama - Who grants salvation.

251. Om Susaranaya Nama - Who can be attained easily.
252. Om Hiranyakavachodbhavaya Nama - Who appears with a golden apparel (here this apparel is.
253. Om Medrajaya Nama - Who arises from the Linga.
254. Om Balacharine Nama - Who moves about with a strong army.
255. Om Mahee Charine Nama - Who travels throughout earth.
256. Om Sruthaya Nama - Who is spread everywhere.
257. Om Sarva Thooryavinodhine Nama - Who enjoys all types of instrumental music.
258. Om Sarvathodhya Parigrahaya Nama - Who considers all beings as his family.
259. Om Vyalaroopaya Nama - Who is of the form of serpent in Adhisesha.
260. Om Guhaavasinee Nama - Who lives in the cave of one’s mind..

261. Om Guhaaya Nama - Who is of the form of Lord Subrahmanya.
262. Om Maline Nama - Who wears a garland.
263. Om Tharangavidhe Nama - Who has the waves of creation, upkeep and destruction..
264. Om Tridasaya Nama - Who is the source of birth, life and death of all beings..
265. Om Trikaladruthe Nama - Who wears the three periods-past, present and future..
266. Om Karma Sarva Bhanda Vimochanaya Nama - Who cuts of the ties of Karma.

267. Om Asurendranaam Bandanaya Nama - Who is the reason for imprisonment of Kings of asuras.
268. Om Yudhi Shathru Vinasanaya Nama - Who kills enemies in war..
269. Om Sankhya Prasadaaya Nama - Who gets pleased by the discussion of Sankhya philosophy.
270. Om Durvasase Nama - Who took the form of sage Durvasa.

271. Om Sarva Sadhu Nishevithaya Nama - Who is served by all good people.
272. Om Prasakandanaya Nama - Who makes all others slip-at time of deluge all others die.
273. Om Vibhagagnaya Nama - Who is an expert in giving boons/punishments according to their deeds.
274. Om Athulyaya Nama - Who is incomparable.
275. Om Yagna Vibhaga Vidhe Nama - Who is an expert in giving the share of each in the fire sacrifice.
276. Om Sarva Vasaya Nama - Who is everywhere.
277. Om Sarvacharine Nama - Who travels everywhere.
278. Om Durvasase Nama - Who cannot be clothed because he is everywhere.
279. Om Vasavaaya Nama - Who is in the form of Indra.
280. Om Amaraya Nama - Who does not have death.

281. Om Haimaya Nama - Who is of the colour of Gold.
282. Om Hemakaraaya Nama - Who makes gold.
283. Om Nishkarmaaya Nama - Who does not do any work.
284. Om Sarva Dharine Nama - Who wears /carries every thing.
285. Om Darothamaya Nama - Who is the greatest among those who carry.
286. Om Lohithakshaya Nama - Who has red eyes.
287. Om Mahakshaya Nama - Who has senses which are spread everywhere.
288. Om Vijayaakshaya Nama - Who has a chariot which wins everybody.
289. Om Visaaradhaya Nama - Who knows everything.
290. Om Sangrahaya Nama - Who recognizes devotees.

291. Om Nigrahaya Nama - Who punishes bad people.
292. Om Karthre Nama - Who creates and looks after everybody.
293. Om Sarpacheera Nivasanaya Nama - Who ties a serpent over his apparel.
294. Om Mukhyaya Nama - Who is the chief.
295. Om Amukhyaya Nama - Who does not have a chief.
296. Om Dehaya Nama - Who is of the form of the body.
297. Om Kahalaye Nama - Who has a drum called "Kahala".
298. Om Sarva Kamadhaya Nama - Who fulfills all desires of his devotees.
299. Om Sarvakala Prasadaya Nama - Who showers his grace at all times.

300. Om Subalaya Nama - Who has the strength that serves others.

301. Om Bala Roopa Druthe Nama - Who is strong as well as handsome.
302. Om Sarva Kama Varaya Nama - Who is the best among all gods whom we desire.
303. Om Sarvadaya Nama - Who gives everything.
304. Om Sarvathomukhaya Nama - Who has faces everywhere.
305. Om Aakasanirviroopaya Nama - Who makes several forms from the sky like himself.
306. Om Nibhadine Nama - Who appears to have entered our body and fallen there.
307. Om Avasaya Nama - Who cannot be under the control of anybody.
308. Om Khagaya Nama - Who is like the bird which is always with the tree of life.
309. Om Roudra Roopaya Nama - Who has a very angry appearance.
310. Om Amsave Nama - Who is of the form of the ray of light.

311. Om Adithya Nama - Who is of the form of the Sun.
312. Om Bahurasmaye Nama - Who has several rays of light.
313. Om Suvarchisine Nama - Who has pretty rays.
314. Om Vasu Vegaya Nama - Who has the speed of wind.
315. Om Maha Vegaya Nama - Who has very great speed.
316. Om Manovegaya Nama - Who has the speed of the mind.
317. Om Nisacharaya Nama - Who travels at night.
318. Om Sarva Vasine Nama - Who resides in everything.
319. Om Sriyavasine Nama - Who lives in Srividya.
320. Om Upadesakaraya Nama - Who gives counsels/Who teaches.

321. Om Akaraya Nama - Who does not do anything.
322. Om Munaye Nama - Who is the sage.
323. Om Athma Niralokaya Nama - Who sees carefully each Jeevathma.
324. Om Sambhagnaya Nama - Who is being depended on by everybody.
325. Om Sahasradaya Nama - Who gives in thousands and thousands.
326. Om Pakshine Nama - Who is Garuda, the best among the birds.
327. Om Paksha Roopaya Nama - Who helps in the form of our friends.
328. Om Athideepthaya Nama - Who is having great brilliance.
329. Om Visampthaye Nama - Who is the lord of the citizens.
330. Om Unmadaya Nama - Who makes us develop mad devotion.

331. Om Madanaya Nama - Who gives us immense happiness.
332. Om Kamaya Nama - Who Is liked by everybody.
333. Om Aswathaya Nama - Who is in the form of a banyan tree.
334. Om Arthakaraya Nama - Who gives what is desired.
335. Om Yasase Nama - Who blesses his devotees with fame.

336. Om Vamadevaya Nama - Who gives the prize deserved according to ones actions.
337. Om Vamaaya Nama - Who is very handsome.
338. Om Prache Nama - Who is before everybody.
339. Om Dakshinaya Nama - Who is capable of ruling all the three worlds.
340. Om Vamanaya Nama - Who came in form of Vamana, an avathara of Vishnu.

341. Om Siddha Yogine Nama - Who is a great Yogi who is also a Sidha.
342. Om Maharshaye Nama - Who is the greatest among sages.
343. Om Sidharthaya Nama - Who is the perfect one who has everything.
344. Om Sidha Sadhakaya Nama - Who grants the desires of Sidhas.
345. Om Bikshave Nama - Who is of the form of one who eats what he gets as alms.
346. Om Bikshu Roopaya Nama - Who looks like a beggar.
347. Om Vipanaya Nama - Who does not specify a price.
348. Om Mrudhave Nama - Who has a very soft heart.
349. Om Avyayaya Nama - Who is consistent.
350. Om Maha Senaya Nama - Who has a great army.

351. Om Vishakhaya Nama - Who is of the form of Lord Subrahamanya.
352. Om Sashtibagaya Nama - Who has sixty parts (Refer Mandukya Upanishad).
353. Om Gavampathaye Nama - Who makes the sensory organs function.
354. Om Vajrahasthaya Nama - Who holds the Vajrayudha in his hand.
355. Om Vishkambhine Nama - Who is spread everywhere.
356. Om Chamusthambhanaya Nama - Who paralyses the enemy army.
357. Om Vruthavruthakaraya Nama - Who circles the enemy in his chariot and who returns back after defeating them without wounds.
358. Om Thalaya Nama - Who knows the bottom of the ocean of day today life.
359. Om Madhave Nama - Who is of the form of spring season.
360. Om Madhukalochanaya Nama - Who has honey like eyes with red colour.

361. Om Vachaspathyaya Nama - Who is of the form of Brahaspathi, the teacher of devas.
362. Om Vajasanaya Nama - Who made the Vajasena branch of Vedas in the form of Sun.
363. Om Nithyamasritha Poojithaya Nama - Who is daily being worshipped by his devotees.
364. Om Brahmacharine Nama - Who is one with Brahman.
365. Om Loka Charine Nama - Who travels between the worlds.
366. Om Sarva Charine Nama - Who travels everywhere.
367. Om Vichara Vidhe Nama - Who knows enquiry of truth.

368. Om Ishanaya Nama - Who conducts everything with attention.
369. Om Ishwaraya Nama - Who spreads everything.
370. Om Kaalaya Nama - Who judges the sins and good actions over time.

371. Om Nisha Charine Nama - Who travels on the night of deluge.
372. Om Pinaka Bruthe Nama - Who holds the bow called Pinaka.
373. Om Nimithasthata Nama - Who resides in causes.
374. Om Nimithaya Nama - Who is the cause.
375. Om Nandaye Nama - Who is the treasure house of knowledge.
376. Om Nandikaraya Nama - Who gives wealth.
377. Om Haraye Nama - Who is Anjaneya in the form of monkeys.
378. Om Nandeeswaraya Nama - Who is the Lord of the Nandi.
379. Om Nandine Nama - Who has also been called the Nandi.
380. Om Nandanaya Nama - Who makes us happy.

381. Om Nandi Vardhanaya Nama - Who increases happiness of devotees / Who destroys the wealth of his enemies.
382. Om Bhaga Haarine Nama - Who steals the wealth and fame.
383. Om Nihanthre Nama - Who takes away life in the form of Lord Yama.
384. Om Kaalaya Nama - Who is the seat of arts.
385. Om Brahmane Nama - Who is very great.
386. Om Pithamahaya Nama - Who is the father of father (Who created Lord Vishnu).
387. Om Chathurmukhaya Nama - Who has four faces when he takes the form of Brahma.
388. Om Mahalingaya Nama - Who is the great Linga.
389. Om Charu Lingaya Nama - Who is pretty.
390. Om Lingadhyakshaya Nama - Who presides over in the form of Linga.

391. Om Suradhyakshaya Nama - Who is the Lord of all devas.
392. Om Yogadhyakshaya Nama - Who is the lord of all Yogas.
393. Om Yuga Vahaya Nama - Who creates Yugas (long periods of time).
394. Om Bheejadyakshaya Nama - Who is the Lord of the root cause (nature).
395. Om Bheejakarthre Nama - Who makes nature function.
396. Om Adhyathmanugathaya Nama - Who follows the tenets of the Adhyatma shastras.
397. Om Balaya Nama - Who has strength.
398. Om Ithihasya Nama - Who is the form of epics.
399. Om Sakalpaya Nama - Who is in the form of Kalpa shastras.
400. Om Gowthama Nama - Who is in the form of sage Gowthama.

401. Om Nishakaraya Nama - Who created darkness.
402. Om Dhambaya Nama - Who controls his enemies.
403. Om Adhambhaya Nama - Who cannot be controlled by others.

404. Om Vaidhambhaya Nama - Who is dear to those who are not proud.
405. Om Vasyaya Nama - Who can be controlled by devotion.
406. Om Vasakaraya Nama - Who makes all others his.
407. Om Kalaye Nama - Who is of the form of war between asuras and devas.
408. Om Loka Karthre Nama - Who has created the worlds.
409. Om Pasupathaye Nama - Who is the Lord of all beings (animals).
410. Om Maha Karthre Nama - Who created the five bhoothas.

411. Om Anoushadhaya Nama - Who does not eat food (he is satisfied by seeing it).
412. Om Aksharaya Nama - Who does not have decay.
413. Om Paramaya Brahmane Nama - Who is the incomparable Brahman.
414. Om Bhalavathe Nama - Who is of the form of devas who control strength.
415. Om Chakraya Nama - Who created strength.
416. Om Neethyai Nama - Who is the law.
417. Om Aneethyai Nama - Who cannot be ruled by others.
418. Om Shuddhathmane Nama - Who is having a very clean mind.
419. Om Shudhaya Nama - Who is clean.
420. Om Maanyaya Nama - Who is fit to be worshipped.

421. Om Gathagathaya Nama - Who appears and vanishes.
422. Om Bahu Prasadaya Nama - Who is greatly pleased.
423. Om Suswapnaya Nama - Who is Thaijasa who controls dreams.
424. Om Darpanaya Nama - Who is like a mirror.
425. Om Amithrajithe Nama - Who has won over internal and external enemies.
426. Om Vedakaraya Nama - Who created Vedas.
427. Om Mathrakaraya Nama - Who created mantras.
428. Om Vidhushe Nama - Who is an expert in all arts.
429. Om Samarthanaya Nama - Who destroys enemies in war.
430. Om Maha Megha Nivasine Nama - Who resides in the clouds at the time of deluge.

431. Om Mahagoraya Nama - Who is of a very fearful form.
432. Om Vasine Nama - Who keeps everything under his custody.
433. Om Karaya Nama - Who destroys.
434. Om Agnijwalaya Nama - Who is like the flame of the fire.
435. Om Mahajwalaya Nama - Who has the light of a great flame.
436. Om Athidhoomraya Nama - Who creates lot of smoke as he burns everything.
437. Om Huthaya Nama - Who is satisfied by everybody in the fire sacrifice.
438. Om Havishe Nama - Who is the offering in the fire sacrifice.

439. Om Vrushanaya Nama - Who showers boons/punishment for our actions.
440. Om Sankaraya Nama - Who gives us pleasure.

441. Om Nithyamvarchaswine Nama - Who is always resplendent.
442. Om Dhoomakethanaya Nama - Who is the fire which produces smoke.
443. Om Neelaya Nama - Who is blue.
444. Om Angalubhdhaya Nama - Who is present in a part of his body.
445. Om Shobhanaya Nama - Who is of the form which is always good.
446. Om Niravagrahaya Nama - Who does not have anything to stop him.
447. Om Swasthithaya Nama - Who is in Himself.
448. Om Swasthibhavaya Nama - Who has a great place of stay.
449. Om Bhagine Nama - Who has share in the fire sacrifice.
450. Om Bhagakaraya Nama - Who gives the shares to other devas in the fire sacrifice.

451. Om Laghave Nama - Who easily showers his grace.
452. Om Uthsangaya Nama - Who is not attached.
453. Om Mahaangaya Nama - Who is in the form of big Linga (body).
454. Om Mahagarbhaparaayanaya Nama - Who carries in his belly the entire world during deluge.
455. Om Krishnavarnaya Nama - Who is black in colour.
456. Om Suvarnaya Nama - Who is of the golden colour.
457. Om Sarva Dehinaam Indriyaya Nama - Who is the sensory organs of all animals.
458. Om Maha Padaya Nama - Who has a very big feet.
459. Om Maha Hasthata Nama - Who has very big hands.
460. Om Maha Kayaya Nama - Who has a very big body.

461. Om Maha Yasase Nama - Who has a very great fame.
462. Om Maha Moordhne Nama - Who has a very big head.
463. Om Maha Maathraya Nama - Who has a very big measure.
464. Om Maha Nethraya Nama - Who as very big eyes.
465. Om Nisalayaya Nama - Who is the place where darkness (ignorance) hides.
466. Om Mahanthakaya Nama - Who is the God of death to the god of death.
467. Om Maha Karnaya Nama - Who has very big ears.
468. Om Mahoshtaaya Nama - Who has very big lips.
469. Om Maha Hanave Nama - Who has very big jaws.
470. Om Maha Nasaya Nama - Who has very big nose.

471. Om Maha Khambhave Nama - Who has very big neck.
472. Om Maha Greevaya Nama - Who has very big head.
473. Om Smasanabhaaje Nama - Who lives in the cremation ground.
474. Om Maha Vaksase Nama - Who has a very big chest.

475. Om Mahoraskaya Nama - Who has a very wide chest.
476. Om Antharathmane Nama - Who is the soul within.
477. Om Mrugalayaya Nama - Who keeps deer with him.
478. Om Lambanaya Nama - Who keeps several universes hanging on him like a fruit hangs on a tree.
479. Om Labhidoshtaya Nama - Who has hanging lips during deluge.
480. Om Mahamayaya Nama - Who has very great illusions.

481. Om Payonidhaye Nama - Who is the ocean of milk.
482. Om Maha Danthaya Nama - Who has very big teeth.
483. Om Maha Damshtraya Nama - Who has very big incisor teeth.
484. Om Mahe Jihwaya Nama - Who has a very big tongue.
485. Om Maha Mukhata Nama - Who has a very big mouth.
486. Om Maha Nakhaya Nama - Who has a very big nails.
487. Om Maha Romaya Nama - Who has very big hair.
488. Om Maha Kesaya Nama - Who has long hairs in his tuft.
489. Om Maha Jadaya Nama - Who has bid matted locks.
490. Om Prasannaya Nama - Who has pity towards his devotees.

491. Om Prasadaya Nama - Who is personification of love and grace.
492. Om Prathyaya Nama - Who is wisdom itself.
493. Om Giri Sadhanaya Nama - Who uses the Meru Mountain as bow.
494. Om Snehanaya Nama - Who is like friend to his devotees.
495. Om Asnehanaya Nama - Who is detached.
496. Om Ajithaya Nama - Who cannot be defeated.
497. Om Mahamunaye Nama - Who is a very great sage who is silent and devout.
498. Om Vrukshakaraya Nama - Who is of the form of the tree of life.
499. Om Vruksha Kethave Nama - Who has a flag of a tree.
500. Om Analaya Nama - Who never gets satisfied.

501. Om Vayu Vahanaya Nama - Who makes the wind blow.
502. Om Gandaline Nama - Who lives on the hilly terrain.
503. Om Meru Damne Nama - Who lives on Mount Meru.
504. Om Devadithipathaye Nama - Who is the Lord of Devas.
505. Om Atharva Seershaya Nama - Who has Atharva Veda as head.
506. Om Samaasyaya Nama - Who has Sama veda as face.
507. Om Riksaharamithekshanaya Nama - Who has thousands of Rik Veda mantras as eyes.
508. Om Yaju Pada Bhujaya Nama - Who has Yajurveda as hands and legs.
509. Om Guhyaya Nama - Who is the Upanishads with secret meanings.
510. Om Prakasaya Nama - Who is the Karma Kanda which shines.

511. Om Jangamaya Nama - Who travels everywhere.

512. Om Amogharthaya Nama - Who is the God to whom prayers are never unanswered.
513. Om Prasadaya Nama - Who is very kind hearted.
514. Om Abhigamyaya Nama - Who can be attained easily.
515. Om Sudarsanaya Nama - Who has a very beneficial look.
516. Om Upakaraya Nama - Who does help.
517. Om Priyaya Nama - Who is dear to everybody.
518. Om Sarvaya Nama - Who comes facing us.
519. Om Kanakaya Nama - Who is gold.
520. Om Kanchancchavaye Nama - Who is of golden colour.

521. Om Nabhaye Nama - Who is the support to the world.
522. Om Nandikaraya Nama - Who grants happiness.
523. Om Bhavaya Nama - Who is of the form of attention.
524. Om Pushkara Sthapathaye Nama - Who created the lotus like universe.
525. Om Sthiraya Nama - Who is as stable as a Mountain.
526. Om Dwadasaya Nama - Who is the twelfth stage called salvation.
527. Om Thrasanaya Nama - Who makes us afraid.
528. Om Adhyaya Nama - Who came even before the world.
529. Om Yagnaya Nama - Who is the sacrifice which unites soul and God.
530. Om Yagna Samahithaya Nama - Who can be attained by conducting sacrifices.

531. Om Naktham Nama - Who is night.
532. Om Kalaye Nama - Who is the Kama and Krodha which lead to great passion.
533. Om Kaalaya Nama - Who creates the life of birth and death over time.
534. Om Makaraya Nama - Who resides in the Shimsumara chakra which is of crocodile shape.
535. Om Kala Poojithaya Nama - Who is being worshipped by Kala-the god of death.
536. Om Saganaya Nama - Who is with various Ganas.
537. Om Ganakaraya Nama - Who made Asuras as his servants.
538. Om Bhootha Vahana Sarathaye Nama - Whose Charioteer is Brahma who leas the ganas.
539. Om Basmachayaya Nama - Who exists in Vibhoothi-the sacred ash.
540. Om Basma Gopthre Nama - Who protects the world using sacred ash.

541. Om Basmabhoothaya Nama - Who himself is the form of sacred ash.
542. Om Tharave Nama - Who is of the form of a tree (Wish giving tree).
543. Om Ganaya Nam - Who is of the form of Ganas.
544. Om Loka Palaya Nama - Who is the protector of the world.
545. Om Alokaya Nama - Who is beyond the worlds.
546. Om Mahathmane Nama - Who is the great soul which is everywhere.
547. Om Sarva Poojithaya Nama - Who is being worshipped by everybody.

548. Om Shuklaya Nama - Who is white in colour.
549. Om Trishuklaya Nama - Who has a white (clear) mind, words and body.
550. Om Sampannaya Nama - Who is filled up everywhere.

551. Om Suchaye Nama - Who is very clean.
552. Om Bhootha Nishevithaya Nama - Who is being worshipped by teachers of yore.
553. Om Ashramasthaya Nama - Who is God of the four different Ashramas (Stages in life).
554. Om Kriya Vasthaya Nama - Who is in rituals like yaga.
555. Om Viswa Karma Mathaye Nama - Who understands all actions of the world.
556. Om Varaaya Nama - Who is liked by everybody (Who is chosen by everybody).
557. Om Vishala Shakaya Nama - Who has long hands/Who has wide branches.
558. Om Thamroshtaya Nama - Who has red lips.
559. Om Ambhujalaya Nama - Who is in sea in the form of water.
560. Om Sunischalaya Nama - Who has a form which is totally stable.

561. Om Kapilaya Nama - Who is reddish blue fire.
562. Om Kapichaya Nama - Who is golden in colour.
563. Om Shuklaya Nama - Who is white coloured and wears white ash.
564. Om Ayushe Nama - Who is the soul.
565. Om Parya Nama - Who is earlier than the earliest.
566. Om Aparaya Nama - Who is behind everyone.
567. Om Gandharwaya Nama - Who is of the form of celestial beings called Gandharwas.
568. Om Adithaye Nama - Who is the God mother called Adithi.
569. Om Tharkshyaya Nama - Who is of the form of Garuda among birds.
570. Om Suvigneyaya Nama - Who can be easily attained.

571. Om Susaradaya Nama - Who has sweet speech.
572. Om Parasvayudhaya Nama - Who holds Axe as a weapon.
573. Om Devya Nama - Who has wish to win.
574. Om Anukarine Nama - Who obeys the wishes of devotees.
575. Om Subandhavaya Nama - Who is a good relation.
576. Om Thumbhaveenaya Nama - Who has a lyre (veena) made out of two bottle gourds - This is called the Rudra Veena.
577. Om Maha Krodhaya Nama - Who is very angry at the time of destruction.
578. Om Urdhwarethase Nama - Who has the greatest gods like Brhama and Vishnu as subjects.
579. Om Jalesayaya Nama - Who sleeps on water in the form of Vishnu.
580. Om Ugraya Nama - Who swallows everything at the time of deluge.

581. Om Vasankaraya Nama - Who makes everything as his.
582. Om Vamsaya Nama - Who is the flute.
583. Om Vamsa Nadhaya Nama - Who is the sweet music of the flute.
584. Om Anindhidhaya Nama - Who is blameless.
585. Om Sarvanga Roopaya Nama - Who is pretty I all his body parts.
586. Om Mayavine Nama - Who creates the world by illusion.
587. Om Suhrudhaya Nama - Who has a good heart.
588. Om Anilaya Nama - Who is of the form of wind.
589. Om Analaya Nama - Who is of the form of fire.
590. Om Bandhanaya Nama - Who is the chord binding life.

591. Om Bandhakarthre Nama - Who ties us to the day to day life.
592. Om Subandhana Vimochanaya Nama - Who releases us from the ties of life.
593. Om Sayagnaraye Nama - Who is with Asuras who are enemies of Yagna.
594. Om Sakamaraye Nama - Who is with Yogis who have conquered passion.
595. Om Maha Damshtraya Nama - Who has ling incisor teeth.
596. Om Mahayudhaya Nama - Who has great weapons.
597. Om Bahudha Nindithaya Nama - Who has been insulted in several ways.
598. Om Sarvaya Nama - Who troubles people who insult him.
599. Om Sankaraya Nama - Who grants pleasure.
600. Om Sankaraya Nama - Who destroys doubts.

601. Om Adanaya Nama - Who does not have wealth.
602. Om Amaresaya Nama - Who is the God of devas.
603. Om Maha Devaya Nama - Who is the greatest god.
604. Om Viswa Devaya Nama - Who is the God of the universe.
605. Om Surarigne Nama - Who kills enemies f devas.
606. Om Ahirbudhnyaya Nama - Who is of the form of Adhi Sesha.
607. Om Anilabhaya Nama - Who is like wind (Who cannot be seen, but understood).
608. Om Chekithanaya Nama - Who knows everything fully well.
609. Om Havishe Nama - Who is the Cooked rice offered to God.
610. Om Ajaikapadhe Nama - Who is the one among the eleven Rudras.

611. Om Kapaline Nama - Who is the lord of Universe (called Kapala).
612. Om Trisankave Nama - Who is the axis for the three qualities of Sathva, Rajas and Thamas.
613. Om Ajithaya Nam - Who cannot be won by the three qualities.
614. Om Shivaya Nama - Who is the purest under any condition.
615. Om Danvantharye Nama - Who is the doctor for all diseases.
616. Om Dhooma Kethave Nama - Who is in the form of comet.

617. Om Skandaya Nama - Who is of the form of Lord Subrahmanya.
618. Om Vaisravanaya Nama - Who is in the form of Khubera.
619. Om Dhathre Nama - Who is in the form of Lord Brahma.
620. Om Chakraya Nama - Who is in the form of Devendra.

621. Om Vishnave Nama - Who is in the form of Lord Vishnu.
622. Om Mithraya Nama - Who is in the form of Sun God (Who measures everything).
623. Om Thwashtre Nama - Who is in the of Viswakarma, the architect.
624. Om Druvaya Nama - Who is in the form of Druva star.
625. Om Dharaya Nama - Who is in the form of Vasu called Dara.
626. Om Prabhavaya Nama - Who is in the form of Vasu called Prabhava.
627. Om Sarva Kaya Vayave Nama - Who is in the form of air within all beings/Who is in the form of wind which is everywhere.
628. Om Aryamne Nama - Who is in the form Aaryama who is a God of manes.
629. Om Savithre Nama - Who creates everything.
630. Om Ravaye Nama - Who is in the form of Sun God.

631. Om Ushangave Nama - Who possesses scorching rays.
632. Om Vidhathre Nama - Who is the one who orders.
633. Om Mandhatre Nama - Who looks after the soul called "me".
634. Om Bhootha Bhavanaya Nama - Who looks after all that is created.
635. Om Vibhave Nama - Who is the lord of the three worlds.
636. Om Varna Vibhavine Nama - Who divided colours in to four/ who has many coloured splendour.
637. Om Sarva Kama Gunaa Ahaaya Nama - Who creates qualities liked by all.
638. Om Padma Nabhaya Nama - Who keeps lotus in his belly button / who is of the form of Vishnu.
639. Om Maha Garbhaya Nama - Who carries all in his belly at the time of deluge.
640. Om Chandra Vakthraya Nama - Who has a face resembling the moon.

641. Om Anilaya Nama - Who does not have any body who can command him.
642. Om Analaya Nama - Who has limitless power.
643. Om Bala Vathe Nama - Who has very great strength.
644. Om Upa Santhaya Nama - Who controls his power and does not show it.
645. Om Puranaya Nama - Who is very ancient.
646. Om Punyasanchave Nama - Who can be known only through good acts.
647. Om Ye Nama - Who is of the form of Goddess Lakshmi (EE the Lakshmi root).
648. Om Kuru Karthre Nama - Who created Kuru Kshethra.
649. Om Kuru Vasine Nama - Who lives in Kuru Kshethra.

650. Om Kuru Bhoothaya Nama - Who is the Karma sthana and Upasana sthana at Kuru Kshethra (place of duty and meditation).

651. Om Gunoushadhaya Nama - Who encourages good conduct and helps it grow.
652. Om Sarvasayaya Nama - Who is the place where everything resides.
653. Om Darbhacharine Nama - Who receives Havirbhagas (offering at time of sacrifice) kept on Dharbha grass.
654. Om Sarveshaam Praninaam Pathaye Nama - Who is the lord of all living things.
655. Om Devadevaya Nama - Who is the God of all gods.
656. Om Sukhaskthaya Nama - Who is not interested in pleasures.
657. Om Sathe Nama - Who is the God of all beings.
658. Om Asathe Nama - Who is the God who is the truth.
659. Om Srava Rathna Vidhe Nama - Who has all precious stones with him.
660. Om Kailsa Giri Vasine Nama - Who lives on Kailasa Mountain.

661. Om Himavad Giri Amsrayaya Nama - Who possesses the Himalaya Mountains.
662. Om Koola Haarine Nama - Who breaks the shore in the form of water tide.
663. Om Koola Karthre Nama - Who has made the shores of tanks.
664. Om Bahu Vidhyaya Nama - Who knows several aspects of knowledge.
665. Om Bahu Pradhaya Nama - Who gives in plenty.
666. Om Vanijaya Nama - Who took the form of a merchant.
667. Om Varthakine Nama - Who is in the form of a carpenter.
668. Om Vrukshayta Nama - Who is in the form of a tree.
669. Om Vakulaa Nama - Who is in the form of tree yielding Vakula flowers.
670. Om Chandaaya Nama - Who is in the form of Sandalwood tree.

671. Om Chchadhaya Nama - Who is in the form of Pala tree.
672. Om Sara Greevaya Nama - Who has a very firm neck.
673. Om Maha Jathrave Nama - Who has firm neck bones.
674. Om Aloalaya Nama - Who does not have any desires.
675. Om Mahoushadhaya Nama - Who is the greatest medicine in the form of food.
676. Om Sidhartha Karine Nama - Who does good to Sidhas (great saints).
677. Om Sidhartha Chando Vyakanotharaya Nama - Who is the occult power which answers grammar, meter etc.
678. Om Simha Nadaya Nama - Who has a royal voice like that of a lion.
679. Om Simha Damshtraya Nama - Who has teeth like lion.
680. Om Simhakaya Nama - Who has gait like a lion.

681. Om Simha Vahanya Nama - Who rides on a lion, which is the vehicle of his consort.

682. Om Prabhavathmane Nama - Who has the fame that he is the truth of all truths.
683. Om Jagatkalasthaalaya Nama - Who has the god of death as his food plate.
684. Om Loka Hithaya Nama - Who does good to the world.
685. Om Tharave Nama - Who makes us cross the ocean of life.
686. Om Sarangaya Nama - Who has perfect organs.
687. Om Nava Chakrangaya Nama - Who has the Sri Chakra with nine parts as his body.
688. Om Kethumaline Nama - Who shines in his flag/Who is of the form of birds with crown.
689. Om Sabhavanaya Nama - Who protects societies.
690. Om Bhothalayaya Nama - Who has the temple in Pancha bhoothas.

691. Om Bhoothapathaye Nama - Who is the God of all beings.
692. Om Ahorathraya Nama - Who is there through out night and day.
693. Om Anindhithaya Nama - Who is without any stain.
694. Om Sarva Bhoothaanam Vaahithre Nama - Who makes all animals exist/work.
695. Om Nilayaa Nama - Who is the resting place of al beings.
696. Om Vibhave Nama - Who does not have birth.
697. Om Bhavaya Nama - Who is the reason for creation of all beings.
698. Om Amoghaya Nama - Who does not waste his connection/thought or Who is in plenty.
699. Om Samyathaya Nama - Who is bound by his devotees.
700. Om Aswaya Nama - Who us in the form of a horse.

701. Om Bhojanaya Nama - Who provides food for everybody.
702. Om Pranadharanaya Nama - Who saves lives.
703. Om Druthimathe Nama - Who is of the form of stable minded.
704. Om Mathimathe Nama - Who is of the form of intelligent.
705. Om Dakshaya Nama - Who is very capable.
706. Om Sathkruthya Nama - Who is worshipped by every one.
707. Om Yugadhipaya Nama - Who is the King of conflicting emotions like hot, cold etc. / Who is the chief in a Yuga.
708. Om Gopalaye Nama - Who protects sense organs.
709. Om Gopathaye Nama - Who rules the earth.
710. Om Gramaya Nama - Who is the human society.

711. Om Gocharma Vasanaya Nama - Who wears the hide of cows.
712. Om Haraye Nama - Who puts an end to sorrow.
713. Om Hiranya Bahave Nama - Who has golden arms.
714. Om Pravesinaam Guhapalaya Nama - Who protects those who meditate on him.
715. Om Prakrushtaraye Nama - Who completely wipes out enemies (like passion, anger etc).

716. Om Maha Harshaya Nama - Who is greatly happy.
717. Om Jitha Kamaaya Nama - Who has won the god of love.
718. Om Jithendriyaya Nama - Who has won over his sense organs.
719. Om Gandharaya Nama - Who wears the earth (Who is raga called Gandara).
720. Om Suvasaya Nama - Who has a great place to reside.

721. Om Thapassakthaya Nama - Who is greatly drowned in penance.
722. Om Rathaye Nama - Who is personification of pleasure.
723. Om Naraya Nama - Who makes everything work.
724. Om Maha Geethaya Nama - Who likes very good music.
725. Om Maha Nruthyaya Nama - Who likes god dancing.
726. Om Apsara Gana Sevithaya Nama - Who is served by the community of celestial dancers.
727. Om Maha Kethave Nama - Who has the flag in which bull is there.
728. Om Maha Dhathave Nama - Who has Meru Mountain which has lot of minerals.
729. Om Naika Sanu Charaya Nama - Who travels in several Mountain peaks.
730. Om Chalaya Nama - Who cannot be caught.

731. Om Avedaniyaya Nama - Who can be known through a teacher.
732. Om Adesaya Nama - Who is in the form of instructions.
733. Om Sarva Gandha Sukha Vahaya Nama - Who makes the pleasure of all good scents.
734. Om Thoranaya Nama - Who is the gate to salvation.
735. Om Tharanaa Nama - Who makes us cross the ocean of life.
736. Om Vathaa Nama - Who is in the form of gases.
737. Om Paridhine Nama - Who protests us like a fort.
738. Om Pathikecharaya Nama - Who is in the form of King of birds-Garuda.
739. Om Samyogaya Vardhanaya Nama - Who is the process of reproduction.
740. Om Vrudhaya Nama - Who is an old man (elder).

741. Om Athivrudhaya Nama - Who is older than the oldest.
742. Om Gunadikaya Nama - Who is great because of his good conduct.
743. Om Nithya Mathma Sahayaya Nama - Who is forever helping mortal souls.
744. Om Devasura Pathaye Nama - Who is the lord of Asuras and Devas.
745. Om Pathye Nama - Who is the leader.
746. Om Yukthaya Nama - Who is merged with every being.
747. Om Yuktha Bahave Nama - Who has hands which does proper work.
748. Om Divi Suparvana Devaya Nama - Who is God to even Indra who is in heaven.
749. Om Ashadaya Nama - Who can tolerate everything.

750. Om Sushadaya Nama - Who can easily forgive.

751. Om Druvaya Nama - Who is stable.
752. Om Harinaya Nama - Who is white.
753. Om Haraaya Nama - Who destroys sorrow.
754. Om Aavarthamanebhyo Vapushe Nama - Who gives bodies for those who take birth several times.
755. Om Vasu Sreshtaya Nama - Who is better than all things (Who is the chief of Vasus).
756. Om Mahapadhaya Nama - Who is the best path.
757. Om Siroharine Vimarsaya Nama - Who is the critic who cut off Brahma's head.
758. Om Sarva Lakshana Lakshithaya Nama - Who is the treasure house of all good qualities.
759. Om Akshaya Radha Yogine Nama - Who is like the axis of a chariot.
760. Om Sarva Yogine Nama - Who is merged with every thing.

761. Om Maha Balaya Nama - Who has immense strength.
762. Om Samanmayaya Nama - Who is of the form of Vedas.
763. Om Asamamnaya Nama - Who is beyond the Vedas.
764. Om Theertha Devaya Nama - Who is the holy god (Who is the God of sacred waters).
765. Om Maharadhya Nama - Who has a very big chariot.
766. Om Nirjeevaaya Nama - Who is even in lifeless objects.
767. Om Jeevanaya Nama - Who is the soul (Who is our occupation).
768. Om Manthraya Nama - Who is the sacred chants.
769. Om Shubakshaya Nama - Who has the vision that leads to salvation.
770. Om Bahu Karkasaya Nama - Who is very strict in real life.

771. Om Rathna Prabhoothaya Nama - Who has very large quantity of gems.
772. Om Rathangaya Nama (Or Om Rakthangaya Nama) - Who has organs shining like gems (Who is reddish in colour).
773. Om Maharnava Nipanavidhe Nama - Who drinks the oceans at time of deluge.
774. Om Moolaya Nama - Who is like root of the world.
775. Om Vishalaya Nama - Who is road and spread everywhere.
776. Om Amruthaya Nama - Who is like nectar.
777. Om Vyakthavyakthaya Nama - Who is clear to devotees and invisible to others.
778. Om Thaponidhaye Nama - Who is a very great sage.
779. Om Aarohanaya Nama - Who makes devotees climb.
780. Om Athirohaya Nama - Who is in the top level.

781. Om Sheeladarine Nama - Who protects good conduct (Who has good conduct).

782. Om Maha Yasase Nama - Who has very great fame.
783. Om Sena Kalpaya Nama - Who creates armies by just thought.
784. Om Maha Kalpaya Nama - Who has the great ornaments.
785. Om Yogaya Nama - Who is of the form of Yoga.
786. Om Yuga Karaya Nama - Who is the one who creates Yugas.
787. Om Haraye Nama - Who is of the form of Lord Vishnu.
788. Om Yuga Roopaya Nama - Who is the form of Yugas.
789. Om Maha Roopaya Nama - Who is beyond limits and have a big shape.
790. Om Maha Naaga Hanaya Nama - Who killed Gajasura who had immense form.

791. Om Avadhaa Nama - Who is of the form of death.
792. Om Nyaya Nirva Panaaya Nama - Who gave the Nyaa sasthra to the world.
793. Om Paadaya Nama - Who is the final destination.
794. Om Pandithaya Nama - Who is the very wise one.
795. Om Achalopamaya Nama - Who is very stable like a Mountain.
796. Om Bahu Maalaya Nama - Who has variety of playful acts.
797. Om Mahaamaalaya Nama - Who wears very many garlands.
798. Om Sasine Hara Sulochanaya Nama - Who has eyes much prettier than the moon.
799. Om Visthara Lavana Koopaya Nama - Who is like the very broad saltish well.
800. Om Triyugaya Nama - Who is in the for of three Yugas.

801. Om Saphalodayaya Nama - Who comes out for the good.
802. Om Trilochanaya Nama - Who is having three eyes.
803. Om Vishannangaya Nama - Who has organs which are the eight moorthies like earth.
804. Om Mani Viddhhaya Nama - Who wears ear studs.
805. Om Jada Dharaya Nama - Who has matted locks.
806. Om Bindhave Nama - Who is of the form of dot.
807. Om Visarggaya Nama - Who is like a Visarga in the form of Ardha Nareeswara.
808. Om Sumukhaya Nama - Who is having a pleasant face.
809. Om Saraya Nama - Who is of the form of a bow.
810. Om Sarvayudhaya Nama - Who wears all weapons.

811. Om Sahaya Nama - Who has great patience.
812. Om Nivedanaya Nama - Who informs abut everything.
813. Om Sukha Jadaya Nama - Who is of the enjoyable (pleasant) form.
814. Om Sugandharaya Nama - Who is like a good horse of Gandhara (Afghanisthan).
815. Om Maha Danushe Nama - Who has very great bow.

816. Om Gandhapaline Bhagawathe Nama - Who saves the memories of previous births a time of deluge.
817. Om Sarva Karmana Mukthaya Nama - Who makes all jobs (duties) rise up again after the deluge.
818. Om Mandhanaya Bahulaya Vayave Nama - Who is the wind which churns life at the time of deluge.
819. Om Sakalaya Nama - Who is everywhere.
820. Om Sarva Lochanaaya Nama - Who sees everything (Who has eyes every where).

821. Om Thalasthalaya Nama - Who is of the form of clapping hand (Who is the basis of everything).
822. Om Karasthaline Nama - Who has his own hand as vessel.
823. Om Urdhwa Samhananaya Nama - Who is having very great strength (who has a very tall stature).
824. Om Mahathe Nama - Who is great.
825. Om Chchathraya Nama - Who reduces discomfort like an umbrella.
826. Om Succhathraa - Who has a very pretty Umbrella.
827. Om Vikhyathaya Lokaaya Nama - Who is being seen from everywhere (Who has a famous residence).
828. Om Sarvaasrayaya Kramaya Nama - Who has discipline in everything.
829. Om Mundaya Nama - Who has a shaved head.
830. Om Viroopaya Nama - Who has a very bad looks.

831. Om Vikruthaya Nama - Who has various forms.
832. Om Dandine Nama - Who has a stick in his hand (like a Brahmachari).
833. Om Kundine Nama - Who has a water jug (pancha pathra) in his hand.
834. Om Vikurvanaya Nama - Who cannot be attained by rituals.
835. Om Haryakshaya Nama - Who is of the form of lion.
836. Om Kakhubhaya Nama - Who is of the form of directions.
837. Om Vajrine Nama - Who is of the form of Devendra.
838. Om Satha Jihwaya Nama - Who has hundreds of tongues.
839. Om Sahasrapathe Nama - Who has millions of legs.
840. Om Sahasra Moorthne Nama - Who has thousands of heads.

841. Om Devendraya Sarva Deva Mayaya Nama - Who is of the form of Devendra and also all other devas.
842. Om Gurave Nama - Who is the teacher.
843. Om Sahasra Bahave Nama - Who has thousands of hands.
844. Om Saranyaya Nama - Who can take care of others.
845. Om Sarvangaya Nama - Who has everything.
846. Om Sarva Loka Kruthe Nama - Who creates all the worlds.
847. Om Pavithraya Nama - Who makes others holy.
848. Om Trikakudhe Mantraya Nama - Who is the mantra with three parts viz Bheejam (root), Shakthi (power) and Keelagam (the nail).

849. Om Kanishtaya Nama - Who is younger (perhaps refers to Vamana).
850. Om Krishna Pingalaya Nama - Who is blackish red in colour.

851. Om Brahma Danda Vinir Mathre Nama - Who punishes Lord Brahma.
852. Om Sathagni Pasa Shakthimathe Nama - Who has a weapon called Sathagni (capable of killing one hundred people), pasa, Shakthi etc.
853. Om Padma Garbhaya Nama - Who is of the form of Brahma who was born in a lotus.
854. Om Maha Garbhaya Nama - Who keeps everything within himself.
855. Om Brahma Garbhaya Nama - Who keeps Vedas (Brhama) within himself.
856. Om Jalodhbhavaya Nama - Who rose from the water of deluge.
857. Om Gabasthaye Nama - Who has rays of light.
858. Om Brhama Kruthe Nama - Who composed the Vedas.
859. Om Brahmine Nama - Who recites Vedas.
860. Om Brhama Vidhe Nama - Who is an expert in Vedas.

861. Om Brahmanaya Nama - Who in the form of Brahmin teaches Vedas.
862. Om Gathaye Nama - Who is the place of refuge.
863. Om Anantha Roopaya Nama - Who has several forms.
864. Om Naikathmane Nama - Who does not have body.
865. Om Swayabhuva Sthigmathejase Nama - Who has the power which could not be tolerated by Brahma.
866. Om Urdhwagathmane Nama - Who has a form beyond the universe.
867. Om Pasupathaye Nama - Who is the God of all beings.
868. Om Vatharamhaya Nama - Who has the speed of wind.
869. Om Manojavaya Nama - Who has the speed of mind.
870. Om Chandanine Nama - Who is being bathed in sandal paste.

871. Om Padmanalagraya Nama - Who was before Brahma was born in a lotus.
872. Om Surabhyutharanaya Nama - Who down =graded Kama Dhenu for telling false testimony.
873. Om Naraya Nama - Who does not take anything out of desire.
874. Om Karnikara Mahasthravigne Nama - Who wears garland made out of golden flowers.
875. Om Neelamoulaye Nama - Who wears a crown embedded with blue stone.
876. Om Pinaka Druthe Nama - Who carries the bow called Pinaka.
877. Om Umapathaye Nama - Who is the consort of Goddess Uma.
878. Om Uma Kanthaya Nama - Who has been married by Uma out of love.
879. Om Jahnavi Druthe Nama - Who wears river Ganga on his crown.
880. Om Umadhavaya Nama - Who is the husband of Goddess Uma.

881. Om Varaya Varahaya Nama - Who took the form of Varaha (Vishnu's incarnation).
882. Om Varadaya Nama - Who shows mercy to the world in several forms.
883. Om Varenyaya Nama - Who can be asked for a boon.
884. Om Sumahaswanaya Nama - Who has a very musical voice.
885. Om Mahaprasadaya Nama - Who is greatly pleased.
886. Om Damanaya Nama - Who controls bad people.
887. Om Shatrugne Nama - Who kills his enemies.
888. Om Shwethapingalaya Nama - Who is white on one side and red on the other.
889. Om Peethathmane Nama - Who is of golden colour.
890. Om Paramatmane Nama - Who is the soul which is everywhere.

891. Om Prayathathmane Nama - Who has a purest mind.
892. Om Pradhna Druthe Nama - Who wears nature.
893. Om Sarva Parswa Mukhaya Nama - Who has faces on all sides.
894. Om Trayakshaya Nama - Who has three eyes.
895. Om Dharma Sadharno Varaya Nama - Who is the proper compensation for good deeds.
896. Om Chacharathmane Nama - Who is the soul of moving and non moving beings.
897. Om Siikshmathmane Nama - Who has a form which is beyond the intellect.
898. Om Amruthaya Govrusheswaraya Nama - Who is god of perennial dharma which is lord of earth.
899. Om Sadyarshaye Nama - Who gives knowledge to Sadhyas who are devas for devas.
900. Om Vasuradithyaya Nama - Who is a Vasu who is son of Adithi.

901. Om Vivaswathe Savithamruthaya Nama - Who is the moon who drenches the world by his nectar like rays.
902. Om Vyasaya Nama - Who is the form of Veda Vyasa.
903. Om Sargaya Susamkshepaya Vistharaya Nama - Who is the author of Suthras which are abbreviated knowledge and also Puranas which are knowledge in detail.
904. Om Paryayonaraya Nama - Who is the soul of Virat Pursha which is spread everywhere.
905. Om Ruthave Nama - Who is the season.
906. Om Samvathsaraya Nama - Who is the year.
907. Om Masaya Nama - Who is the month.
908. Om Pakshaya Nama - Who is the lunar fortnight.
909. Om Samkhya Samapanaya Nama - Who is the days of completion of seasons and lunar fortnights.
910. Om Kalabhyo Nama - Who is the shorter part of the day called Kala.

911. Om Kashtaabhyo Nama - Who is the Kashtaas which are small measurement of time.
912. Om Lavebhyo Nama - Who is Lavas, which are small sub division of time.
913. Om Maathraabhyo Nama - Who is Mathras, another measurement of small time.
914. Om Muhurthaha Kshapebhyo Nama - Who is the period of holy time in a day.
915. Om Kshanebhyo Nama - Who is seconds.
916. Om Viswa Kshethraya Nama - Who is the area from which universe grew.
917. Om Prajaa Bheejaya Nama - Who is the seeds of citizens.
918. Om Lingaya Nama - Who is the principle called "Mahat" (great).
919. Om Aadhyaya Nirgamaya Nama - Who is the first germinating seed of the world.
920. Om Sathe Nama - Who is the truth.

921. Om Asathe Nama - Who is the truth hiding behind apparitions.
922. Om Vyakthaya Nama - Who is clarity to those who know.
923. Om Avyakthaya Nama - Who cannot be described clearly.
924. Om Pithre Nama - Who is the father.
925. Om Mathre Nama - Who is the mother.
926. Om Pithamahaya Nama - Who is the father of father.
927. Om Swarga Dwaraya Nama - Who is the gateway to heaven.
928. Om Praja Dwaraya Nama - Who is the gateway to more people (passion?).
929. Om Moksha Dwaraya Nama - Who is the gateway to salvation.
930. Om Trivishtapaya Nama - Who is heaven.

931. Om Nirvanaya Nama - Who is detachment (salvation).
932. Om Hladhanaya Nama - Who is the one who creates happiness.
933. Om Brahmalokaya Nama - Who is the world of Brahma.
934. Om Parayai Gathyai Nama - Who is the best way to salvation.
935. Om Devasura Vinirmathre Nama - Who is the one who created asuras and devas.
936. Om Devasura Parayanaya Nama - Who is the support for Devas and Asuras.
937. Om Devasura Gurave Nama - Who is the teacher for Devas and Asuras.
938. Om Devaya Nama - Who is the propeller of life.
939. Om Devasura Namaskruthaya Nama - Who is being saluted by Devas and Asuras.
940. Om Devasura Maha Mathraya Nama - Who is the best among devas and Asuras.

941. Om Devasura Ganasrayaya Nama - Who is the one being depended on by Devas and Asuras.
942. Om Devasura Ganadhyakshaya Nama - Who is the chief of devas and Asuras.
943. Om Devasura Agraganyai Nama - Who is the first among devas and Asuras.
944. Om Devathidevaya Nama - Who is the God of devas.
945. Om Devarshaye Nama - Who is of the sage form of devas like Narada.
946. Om Devasura Vara Pradhaya Nama - Who is the giver of boons to Devas and Asuras.
947. Om Devasureswaraya Nama - Who is the ruler of Devas and Asuras.
948. Om Viswaya Nama - Who is the universe.
949. Om Devasura Maheswaraya Nama - Who is the ruler of rulers of Devas and Asuras.
950. Om Sarva Deva Mayaya Nama - Who is personification of all devas as one.

951. Om Achinthyaya Nama - Who cannot be reached by thought process.
952. Om Devadathmane Nama - Who is the soul of devas.
953. Om Athma Sambhavaya Nama - Who created himself.
954. Om Uthbhidade Nama - Who appears breaking ignorance.
955. Om Trivikramaya Nama - Who has spread in all the three worlds.
956. Om Vaidyaya Nama - Who is full of knowledge/Who is the doctor.
957. Om Virajaya Nama - Who is crystal clear.
958. Om Neerajaaya Nama - Who does not have royal (rajo) qualities/Who is born out of water.
959. Om Amaraya Nama - Who does not die.
960. Om Eedyaya Nama - Who is suitable to be praised.

961. Om Hastheswaraya Nama - Who resides in Kala hasthi / Who is the form of air.
962. Om Vyagraya Nama - Who is the god called Vyagreswara / Who is the tiger.
963. Om Deva Simhaya Nama - Who is lion among devas.
964. Om Nararshabhaya Nama - Who is the chief among men.
965. Om Vibhudhaa Nama - Who is having specialized knowledge.
966. Om Agravaraya Nama - Who is the first among those given Havirbhaga in sacrifices.
967. Om Sookshmaya Nama - Who has minutest knowledge.
968. Om Sarva Devaya Nama - Who is all Gods rolled in to one.
969. Om Thapo Mayaya Nama - Who is the personification of penance.
970. Om Suyukthaya Nama - Who is very careful.

971. Om Shobhanaya Nama - Who is the good augury.
972. Om Vajrine Nama - Who is as hard as diamond.

973. Om Prasanaam Prabhavaya Nama - Who is affected by ornamental language.
974. Om Avyaya Nama - Who can be attained by single minded devotion.
975. Om Guhaya Nama - Who is in hiding.
976. Om Kanthaya Nama - Who is the upper limit of happiness.
977. Om Nijaya Sargaya Nama - Who is in truth evolved himself.
978. Om Pavithraya Nama - Who is holy/Who saves us from thunder.
979. Om Sarva Bhavanaya Nama - Who makes everything holy.
980. Om Srungine Nama - Who is high above (Who is the horned animals).

981. Om Srunga Priyaya Nama - Who loves peaks of Mountains.
982. Om Babruve Nama - Who is the one who carries the world.
983. Om Rajarajaya Nama - Who is the King of Kings.
984. Om Niraayaa Nama - Who is without any blemishes.
985. Om Abhiramaya Nama - Who is pleasing to the mind.
986. Om Sura Ganaya Nama - Who is the form of the society of devas.
987. Om Viramayata Nama - Who is not connected with subjects (controversies).
988. Om Sarva Sadhanaya Nama - Who joins all benefits.
989. Om Lalatakshaya Nama - Who has an eye on his forehead.
990. Om Viswa Devaya Nama - Who plas with the universe.

991. Om Harinaya Nama - Who is of golden colour / who is like a deer.
992. Om Brahma Varchasaya Nama - Who is the splendorous light of Brahma.
993. Om Sthavaraanaam Pathaye Nama - Who is the King of Mountains.
994. Om Niyamendra Vardhanaya Nama - Who controls all his senses through penance.
995. Om Sidharthaya Nama - Who keeps salvation as some ordinary thing.
996. Om Siddha Bhootharthata Nama - Who is the benefit got by people who do penance.
997. Om Achinthyaya Nama - Who cannot be reached by meditation.
998. Om Sathya Vrathaya Nama - Who has made truth his unfailing credo.
999. Om Suchaye Nama - Who is interested in cleanliness in nature.
1000. Om Vrathadhipaya Nama - Who protects fasting practices.

1001. Om Parasmai Nama - Who is Thureeya which is beyond sleep.
1002. Om Brahmane Nama - Who is the ultimate truth.
1003. Om Bhakthanaam Paramayai Gathaye Nama - Who is the ultimate destination of devotees.
1004. Om Vimukthaya Nama - Who is completely free of bonds.
1005. Om Muktha Thejase Nama - Who is the light which is detached / Who does not have a body.
1006. Om Sree Mathe Nama - Who is richly intelligent.
1007. Om Srivardhanaya Nama - Who gives wealth to hs devotees.

1008. Om Jagathe Nama - Who is the universe itself.

OM Srivardhano Jagat, Om Nama ithi.

Om the god of the universe who gives wealth.

Uthara Bhaga
After portion

Yadha pradhanam Bhagawan ithi bhakthya sthutho maya,
Yanna Brahmadayo deva vidhusthathwena narshaya 1

I have praised with utmost devotion,
That God who is not known,
Even to Gods like Brahma and sages.

Sthothavya marchyam vandhyam cha ka sthoshyanthi jagath pathim,
Bhakthim thwevam puraskruthya maya yagna pathir vibhu,
Thatho apya augnaam samprapya sthutho mathi matham vara. 2

Who is capable of Worshipping Him,
Who is fit to be praised, worshipped and saluted?
I who has been blessed by him due to my devotion,
Can worship him who is the lord of Yagnas,
And the foremost among those who are intelligent.

Shivamebhi sthuvan devam naamabhi pushti vardhanai,
Nithya yuktha suchir bhaktha prapnothyathmanamathmana. 3

He who worships the lord with devotion,
Using these names of Shiva the Lord,
With concentrated mind and devotion,
Would automatically attain salvation.

Rushayasch sthuvanthyethena thath param,
Sthooyamano Maha deva, sthusyathe niyamathmabhi. 4

The sages and Devas worship Him using these names,
And the great Lord would become happy,
If praised by these names with discipline.

Bhakthanukampi Bhagawan aathmasamsthakaro vibhu,
Thadaiva cha manushyeshu yea manushya pradanatha. 5

Aasthikya sradha daanascha bahubhir janmabhi sthavai,
Bhakthya hyananya meesaanaam param devam sanathanam. 6

Karmana manasa vaacha bhavena mitha thejasa,
Sayanaa jagramanascha vrajannu visamsthadha. 7

Unmishna nimishan chaiva chinthayantha puna puna,
Sruvantha sravayanthascha kadayanthascha they bhavam. 8

Sthuvantha sthyumanascha thushyanthi cha ramanthi cha,
Janma koti sahasreshu nana samsara yonishu, 9

Janthor vigatha paapasya bhave bhakthi prajayathe,
Uthpanna cha bhave bhakthi rananya sarva havatha. 10

Bhavina karena chasya sarva yukthascha sarvadha,
Eetha dhyeveshu dushpraapam manushyeshu labhyathe. 11

The god who is merciful on his devotees would establish them,
And because of this, those best of men, those who believe in him,
Those who concentrate on Him and nobody else,
And those who worship him in several births,
Who worship that God whose fame cannot be measured,
And who is the greatest God known,
By prayers, duties, mind and words,
While in dream and while they are awake,
While they go out and while they enter in,
While they open their eyes and while they close it,
Think of him, hear of him and make others hear of Him,
And praise him and be praised because of that,
Would attain happiness and satisfaction in life.
Those of whom who were born thousands of times,
In different differing wombs and burn their sins in life,
Would develop this type of devotion to Him,
Which consists of depending only on him,
Is not found among devas but only in some rare men.

Nirvigna Nischala Rudre bhakthi ravyabhicharini,
Thasyaivacha prasadena bhakthi ruth padyathe nrunaam,
Yena yanthi paraam sidhim thath bhagawatha chethasa. 12

This devotion to Rudra which is unstoppable,
Which is without any doubts comes in them,
Only by the grace of Rudra and because of that,
They who are prince among devotees attain him without doubt.

Yea sarva bhavanugatha prapadhyanthe maheswaram,
Prapanna vathsalo deva samasarathan samudhareth. 13

Those who by all means follow and worship that Maheswara,
Would be saved from the whirlpool of birth by him.

Evamanye vikurvanthi deva samsara mochanam,
Manushyanamruthe devam nana shakthisthapobalam. 14

By this same path the devas also get rid of repeated births,
And for men there is no need of strength and penance,
Except this worship of the greatest of Gods.

Ithi thenedra kalpena bhagan sadasath pathi,
Kruthivasa sthutha Krishna Thandina Shubha budhina. 15

Oh Lord Krishna, the sage Dandi,
Who was as great as Indra,
And who was of great intelligence,
Praised by these words that God,
Who covers himself with elephant hide,
And who is the Lord of cause and effect.

Sthvametham Bhgwatho Brahma swaya maadharyath,
Geeyathe cha sa bhidhyetha Brahma Sankara sannidhou. 16

Lord Brahma who heard this memorized this prayer,
And when in front of Lord Shankara,
The great Lord Brhama sings these with feeling.

Idham punyam pavithram cha sarvadha papa nasanam,
Yogadham Mokshadham chaiva Swaghadam Thoshadham Thadha. 17

This prayer always gives rise to holy acts,
Makes one clean, drives away sins,
Grants yoga and thus salvation,
And also takes one to heaven.

Evamethad patanthe ya ekabhakthya thu sankaram,
Yaa gathio sankhya yogaanaam brajanyethaa gathim thada. 18

He who recites with devotion and concentration,
Would eventually attain that status,
Which is attained by adepts of Sankhya yoga.

Sthavamedham prayathnena sada Rudrasya sannidhou,
Abdhamekam chared bhaktha Prapunuyath deepsidham Bhalam. 19

He who with great effort recites this always,
For a year in front of Lord Rudra,
Would attain whatever he wants.

Ethad rahasyam paramam Brahmano hrudhi samsthidham,
Brahma provacha sakraya sacra provachamruthyuve. 20

This very secret prayer, which is,
Always kept in the heart of Brahma,
Was taught by him to Indra and Indra taught this to Yama.

Mruthyu provacha Rudrebhyo, Rudrebhya thandimagamath,
Mahatha Thapsa prapthastha Thandina Brahma sadmani. 21

Yama told them to the Rudras,
And sage Thandi got it from them,
In the court of Brahma as a result of severe penance.

Thandi provacha Shukraya, Gowthamaya cha Bhargava,
Vaivaswathya manave Gowthama praha Maadhava. 22

Oh Madhava, Sage Thandi taught it to Shukra,
Shukra taught it to sage Gowthama,
And Gowthama taught it to Vaiwaswatha Manu.

Narayanaya sadhyaya samadishtauya dheemathe,
Yamaya praha Bhagwan saadhyo Narayono achyutha. 23

He taught it to Sage Sathya Narayana,
Who was in Samadhi and greatly intelligent.
This sage Sathyanarayana taught it to Yama
(This Yama is not God of death.)

Nachikethaya Bhagawan aha Vaiwaswatho yama,
Markandeyaya Vaarshneya Nachi ketho aabhya bhashatha. 24

Oh Lord Krishna of the clan of Vrushni,
This Yama who was the son of Viwaswan,
Taught it to Sage Nachikethas,
Who taught it to Markandeya.

Markandeyan maya praptho niyamena Janardhana,
Thavapyaha mamaithragna sthavam dadhyam hyavishrutham. 25

Hey Lord Janadhana, I got it from Markandeya,
And Hey killer of your enemies,
I am giving this secret prayer to you.

(Sage Upamanyu was teaching this to Lord Krishna)

Swargya marogya mayushyam dhanyam Vedena sammitham,
Naasya Vignam vikurvanthi dhanava yaksha rakshasa,
Pisacha yathu dhana vaa guhyaka bhujaga api. 26

This prayer which is equivalent to Vedas,
Grants heaven, health, long life and wealth,
And those who recite it cannot be troubled,
By asuras, yakshas, rakshasas, ghosts,
Yadu dhanas, Guhyakas and Nagas.

Ya padeth suchi, Partha brahmachari jithendriya,
Abhagna yogo varsha thu sosramaswa medha phalam labeth. 27

Hey Yudishtra, to the one who recites this,
Clean with continence and with control over senses,
For a year without break,
Would get the effect of performing the horse sacrifice.

Jaigheeshavya Uvacha:-
Mama ashta gunamaiswaryam datham Bhagwatha pura,
Yathenaanyena bhalina Varanasyamm Yudishtra, 28

Varanasyam Yudishtra Om na ithi

Jaigheeshavya told:-
Hey Yudishtra, In olden times God gave me,
Wealth and eight good qualities in Varanasi,
As a result of my worship to him with sincerity and effort.

Om "In Varanasi, Yudishtra,"
(The eight good qualities are mercy, patience, and absence of jealousy, cleanliness, absence of tiredness, optimism, liberal nature and detachment)

Garga Uvacha:-
Chathu shashtyanga madadad kala gnanam mamadbutham,
Sarswasthya thate thushto mano yagnena Pandava. 29

Mano Yagnena Pandava om nama ithi (shows that text has not ended)

Sage Garga told:-
Hey son of Pandu, pleased by my mental prayer,
That God gave me mastery in the sixty four arts.

Son of Pandu, my mental prayer Om Nama ithi

Vaisampayana Uvacha:-
Thatha Krishnobravid vakyam punar mathi mathaam vara,
Yudishtram dharma nidhim puruhoothameeswara.
Upamanyur mayi praha thapanniva diwakara. 30

Vaisampayana told:
The most intelligent Krishna
Who is the ruler of every one,
Told as follows Yudishtra,
Who is the storehouse of just actions,
And one equivalent to Indra that,
"Upamanyu shining as Sun God,
Taught all these things to me."

Asubhai papa karmano yea nara kalushi krutha,
Ishanam na prapadyanthe thamoraja savruthaya,
Easwaram samprapadyanthe dwija bhavitha bhjavana. 31

Those base humans who do sinful actions,
And have been made baser by ill advised actions,
Who have more of thamo and rajo guna,
Do not engage themselves in worship of God,
But those twice born who have good actions,
And thoughts worship him.

Evameva Mahadeva bhaktha manava yea bhuvi,
Na they samsara vasaga Ithi may nischitha mathi. 32
Ithi may nischitha mathi om nama ithi.

I am firmly of the opinion that,
Those devotees of the great God,
Will never again suffer this birth and death.

I am of the firm opinion Om Nama Ithi.

Ithi Sri Maha Bharathe satha sahasrikayam samhithayam,
Vaiasikthyam Anusasana parvani,
Ashta dasodhyaya.

Thus ends the eighteent chapter of the Anusasanika Parva
Of the great Maha Baratha which has ten million stanzas.

Duswapna Dushakuna Durgathi daurmanasya,
Durbiksha durvyasana dusaha duryasamsi,
Uthpatha thapa Visha beethi masad grahathim,
Vyadhimscha nasayathu they Jagatham adheesa.
Ithi Shiva sahasra namam sampoornam.

Bad dreams, bad omens, bad results, bad mind,
Famine, sad happenings, bad name which cannot be tolerated,
Pain out of dangers, fear towards poison, Bad happenings due to planets,
And diseases may please never enter my life, Oh God of the universe.
Thus ends the thousand names of Shiva.

Shiva Samhita

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Shiva Shankara Stotram

Translated by P. R. Ramachander

[Here is mellifluous and extremely musical prayer which is full of remarkable meaning. I could not find the source of this stotra.]

1. Athibheeshana katu bhashana yama kinkara patalee,
Krutha thadana pari peedana maranagama samaye,
Umaya saha mama chethasi yama sasana nivasan,
Shiva Shankara, Shiva Shankara Hara may duritham.

Destroy my sufferings, Oh Shiva Shankara, Oh Shiva Shankara,
When my death approaches, When the fearsome,
Servants of Yama speaking very harsh come,
Wearing veils are torturing me greatly,
Come along with Parvathi in to my mind,
And live there and command that God of death.

2. Asad indriya vishayodhaya sukha sathkrutha sukruthe,
Paradhooshana, pari mokshana, krutha pathaka vikruthe,
Samanaana bhava kanana nirather bhava saranam,
Shiva Shankara, Shiva Shankara Hara may duritham.

Destroy my sufferings, Oh Shiva Shankara, Oh Shiva Shankara,
Who turns in to blessing, the rise of the incurable pleasure of senses,
Who alters the sins committed of finding fault with others,
By the act of liberating us, who gives us support in the jungle,
Of birth and death by making our reaction peaceful.

3. Vishayaabhidha badisayudha pisithayithasukhatho,
Makarayitha gathi samsruthi krutha sahasa vipadham,
Paramalaya paripalaya parithapithamanisam,
Shiva Shankara, Shiva Shankara Hara may duritham.

Destroy my sufferings, Oh Shiva Shankara, Oh Shiva Shankara,
Who is the great weapon against the fascination in senses and flesh,
Who is the adventurous path giving life and help even in the path of crocodile,
Who is the divine temple which looks after the one with a pitiable mind.

4. Dayitha mama dhuhitha mama janani mama janako,
Mama kalpitha mathi santhathi marubhoomishu niratham,
Girija mukha janitha sukha vasathim kuru sukhinam,
Shiva Shankara, Shiva Shankara Hara may duritham.

Destroy my sufferings, Oh Shiva Shankara, Oh Shiva Shankara,
Who is my darling, my daughter, my mother and my father,
Who is always my imaginary help in the desert,
Who is always in the pleasure arising out of the mouth of Parvathi,
Please fill my place of residence with pleasure.

5. Jani nasana mruthimochana Shiva poojana nirathe,
Abhitho adrusa midhameedrusa maha mahava ithihaa,
Gaja kachapa janithasrama vimalee kuru sumathi,
Shiva Shankara, Shiva Shankara Hara may duritham.

Destroy my sufferings, Oh Shiva Shankara, Oh Shiva Shankara,
Who destroys birth, saves from death those who are busy in worship of Shiva,
Who is not afraid, not seen and is indeed the greatest God,
Who wears the hide of an elephant, make my mind and thoughts pure.

6. Thwayi thishtathi sakala sthithi karunathmani hrudaye,
Vasu margana krupane Kshana manasaa shiva vimukham,
Aakrutha aahnika suposhaka mavathad giri suthayaa,
Shiva Shankara, Shiva Shankara Hara may duritham.

Destroy my sufferings, Oh Shiva Shankara, Oh Shiva Shankara,
Who has within himself everything and a heart full of mercy,
Who is indifferent to those misers who do not for a second think of Shiva,
And who is the personification of Vedas and who adores Parvathi.

7. Pithara vathi sukha da vithi sisunaa krutha hrudayou,
Shivaya hrutha bhayake hrudhi janitham thava sukrutham,
Ithi may shiva Hrudayam bhava bhavathath thava dhayaya
Shiva Shankara, Shiva Shankara Hara may duritham.

Destroy my sufferings, Oh Shiva Shankara, Oh Shiva Shankara,
Who made the hearts of children long for the happiness of their ancestors,
Who due to his grace created a longing of surrender to Lord Shiva,
And who keeps away the fear of birth and death from those who have Shiva in heart.

8. Saranagatha bharanasritha karunamrutha jaladhe,
Saranam thava Charanou shiva mama samsruthi vasathe,
Parichinmaya jagadhamaya bhishaje nathiravathaath,
Shiva Shankara, Shiva Shankara Hara may duritham.

Destroy my sufferings, Oh Shiva Shankara, Oh Shiva Shankara,
Who is the ocean of the nectar of mercy who looks after those surrendering to him,
Who makes those who surrender to his feet live in the world of Shiva,
And who is the doctor who piled up the sound of the river all over the world.

9. Vividhaadhi bhirathi bheethi bhira krutha adhika sukrutham,
Satha koteeshu narakadhishu hatha pathaka vivasam,
Mruda maamava sukreethi bhava shivayaa saha krupayaa,
Shiva Shankara, Shiva Shankara Hara may duritham.

Destroy my sufferings, Oh Shiva Shankara, Oh Shiva Shankara,
Who is the great luck who drives away several types of fears,
Who is the merciful Shiva who helps those helpless ones who suffer,
For billions of years in the hell by making them lucky and avoid further births.

10. Kali nasana gara lasana kamlasana vinutha,
Kamalapathi nayanarchitha karunakruthi charana,
Karunakara muni sevitha bhava sagara harana,
Shiva Shankara, Shiva Shankara Hara may duritham.

Destroy my sufferings, Oh Shiva Shankara, Oh Shiva Shankara,
Who destroys ills of Kali age, who swallowed poison, who is worshipped by Brahma,
Who is extremely merciful and worshipped by Lord Vishnu by his eyes,
Who due to his mercy saves the sages and destroys the ocean of births and deaths.

11. Vijithendriya vibhudarchitha Vimalambuja charana,
Bhava nasana bhaya nasana Bhajithangitha hrudaya,
Phani bhooshana muniveshana madanathaka saranam,
Shiva Shankara, Shiva Shankara Hara may duritham.

Destroy my sufferings, Oh Shiva Shankara, Oh Shiva Shankara,
Whose pure feet is worshipped by the wise ones who have won over their sense organs,
Who destroys the birth cycle, destroys fear and wears the heart of those worshipping him,
And who decorates himself with snake, has the look of sages and killed the God of love.

Shiva Shivaa Sthuthi

[Prayer to Shiva and Parvathi]
By Lord Subrahmanya
Translated by P. R. Ramachander

[This prayer has been taken from a book called Shiva Rahasya. It first narrates the story of Lord Subrahmanya getting upset for not being given the divine mango in spite of his going around the world. Later Lord Subrahmanya realizes his mistake and sings this prayer addressed to his parents.]

Namo namsthe Gireesaya thubhyam,
Namo namasthe Giri Kanyakayai,
Namo namasthe Vrushabha dwajaya,
Simhadwajaya cha namo namasthe. 1

Oh lord of the Mountains, salutations to you,
Oh daughter of the Mountain, salutations to you,
Oh God with a bull flag, salutations to you,
Oh Goddess with lion flag, salutations to you.

Namo namasthe Bhoothi vibhooshanaya,
Namo namasthe chandana rushithaayai,
Namo nama bala vilochanaya,
Namo nama Padma vilochanaya. 2

Oh God who wears the ash, salutations to you,
Oh Goddess who wears sandal paste, salutations to you,
Oh God who looks at the Goddess, salutations to you,
Oh Goddess who has lotus like eyes, salutations to you,

Trishula hasthaya namo namasthe,
Namo nama padmalamathkaraya,
Nmo nama digwamanaya thubhyam,
Chithrambarayai cha namo namasthe. 3

Oh God who holds the trident, salutations to you,
Oh Goddess who holds the lotus, salutations to you,
Oh God who wears directions as cloth, salutations to you,
Oh Goddess who wears picturesque cloths, salutations to you,

Chandravathgambya namo namasthe,
Namosthu chandra bharanajithyai,
Nama suvaranangitha kundalaya,
Namosthu rathnojjwala kundalayai 4

Oh God who wears the moon, salutations to you,
Oh Goddess who wears moon as ornament, salutations to you,
Oh God who wears golden globe in his ears, salutations to you,
Oh Goddess who wears gem studded ear studs, salutations to you,

Namosthu tharagruha malikaya,
Namosthu haranvitha sundarayai,
Suvarna varnaya namo namasthe,
Nama swarnadhika sundarayai. 5

Oh God who wears stars and planets as garland, salutations to you,
Oh Goddess who is pretty in her garlands, salutations to you,
Oh God who is of the colour of Gold, salutations to you,
Oh Goddess who is prettier than gold, salutations to you,

Namo namasthe Tripurandhakaya,
Namo namasthe Madhu nasanayai,
Namo namasthe Andhaka soodhanaya,
Namo nama Kaidabha soodanayai. 6

Oh God who destroyed Tripura, salutations to you,
Oh Goddess who destroyed Madhu, salutations to you,
Oh God who killed the god of death, salutations to you,
Oh Goddess who killed Kaidaba, salutations to you,

Namo nama Jnana mayaya nithyam,
Namaschidanandana pradhayai,
Namo jada juda virajithayai,
Namosthu Veni pani mandithayai 7

Oh God who is daily full of divine wisdom, salutations to you,
Oh Goddess who grants us the divine joy, salutations to you,
Oh God with an unkempt tuft, salutations to you,
Oh Goddess with pretty made up braid, salutations to you,

Namosthu karpoora sagaraya,
Namo lasad kumkuma mandithayai,
Namosthu vilvamra phalarchithaya,
Namosthu kunda prasavarchithayai 8

Oh God who is the ocean of camphor, salutations to you,
Oh Goddess who is decorated by saffron, salutations to you,
Oh God who is pleased by offering of Bilwa and Mango, salutations to you,
Oh Goddess who is pleased by offer of jasmine and fruits, salutations to you,

Namo jagan mandala mandanaya,
Namo mani prajitha mandanayai,
Namosthu vedantha gana sthuthtaya,
Namosthu Visweswara samsthuthayai. 9

Oh God who decorates the entire universe, salutations to you,
Oh Goddess who decorates herself with gems, salutations to you,
Oh God who is praised by Vedas and Vedanta, salutations to you,
Oh Goddess who is praised by the God of the universe, salutations to you,

Namosthu sarvamara poojithaya,
Namosthu padmarchitha padukayai,
Nama Shivaalingitha Vigrahaya,
Nama Shivalingitha Vigrahayai. 10

Oh God who is worshipped by all devas, salutations to you,
Oh Goddess who is worshipped by Goddess Lakshmi, salutations to you,
Oh God who is hugged by Goddess Parvathi, salutations to you,
Oh Goddess who is embraced by shiva, salutations to you,

Namo namasthe janakaya nithyam,
Namo namsthe girije jananyai,
Namo nama Ananga haraya nithya
Namo nama Ananga vivardhanayai. 11

Oh God who is primeval father, salutations to you,
Oh Goddess who is the mother Girija,* salutations to you,
Oh God who killed the God of love, salutations to you,
Oh Goddess who again gave life to God of love, salutations to you,
* The daughter of the Mountain.

Namo namasthe asthu vishachanaya,
Namo namasthe asthu sudachanayai,
Namo namasthe asthu Maheswaraya,
Sri Chandane devi namo namsthu. 12

Oh God who swallowed poison, salutations to you,
Oh Goddess who made it in to nectar, salutations to you,
Salutations to the greatest God,
Salutations to Goddess wearing sandal.

Shiva Stotram

Translated by P. R. Ramachander

[Here is a rare prayer addressed to Lord Shiva.]

1. Gowri nadham, Viswa nadham, saranyam,
Bhothaavasam Vasuki kanda bhoosham,
Triksham Panchasyadhi devam, puranam,
Vandhe Sandarananda Sandoha daksham.

Salutations to the God who is diligent in managing sum total of joy,
Who is consort of Parvathi, who is lord of the universe, who likes people who surrender,
Who lives in all beings, who wears snake Vasuki as an ornament over his neck,
Who has three eyes, who is the god with five faces and is primeval.

2. Yogadheesam, Kamanasam, Karalam,
Ganga sanga klinna moordhana meesam,
Jata jutato parikshiptha bhavam,
Maha Kalam, Chandra phalam Namami

Salutations to the great destroyer, who wears crescent in his forehead,
Who is the God of Yoga, who killed God of love, who is terrible,
Who is the God who carries River Ganga on his head,
And surrounds it with well tied twisted locks of hair.

3. Yo bhoothadhi Panchabhoothai sisrukshu,
Thanmathrathmaa Kala karma swabhavai,
Prahruthyedham prapya jeevathwameeso,
Brahmanande kreedathe tham namami.

Salutations to the God who plays with divine joy,
Who is the one who created beings from the five elements,
And made the changing habits as their rudimentary nature,
And saw to it that they reached all living beings.

4, Sthithou Vishnu sarva jishnu surathma,
Lokaan sadhoon dharma sethuun bibarthi,
Brahmadyamse yo abhimani gunathma,
Shabdhadyangai tham paresam namami.

Staying as Vishnu, who was victorious and was the soul of devas,
You erected the good people as the bridge to Dharma among humans,
And made them a part of Brahma, proud and of good character,
And I salute that divine God who is the part of the sound Om.

5. Yasyajnaya Vaayavo vaanthi loke,
Jwalathyagni savithaa yaathi thapyan,
Sheethamsu Khe tharaka samgrahascha,
Pravarthanthe tham paresam prapahye,

Since by his order The wind blows in this world,
The raging fire and the Sun like wise produce heat,
And the cool moon is in the sky amidst group of stars,
We call him as the divine god of all.

6. Yasya svasaath sarva dhathri darithri,
Devo varashathyambu kala pramathaa,
Merur madhye bhuvanaanaam cha bhartha,
Thameesaanaam Viswaroopam namami,

Due to his breath the earth bears every thing,
The gods produce great rain in that season,
And as He him selves rules the earth from the middle of Meru Mountain,
I salute that Gods great mega universal form.

Shiva Stotram [Agasthya Krutha]

By Sage Agasthya
Translated by P. R. Ramachander

[Here is grand prayer of utter simplicity from sage Agasthya.]

1. Adhya may saphalam janma cha sdhya may thwam paramthapa,
Adhya may saphalam jnanam Shambho thwath Pada adharath.

If my life is fruitful, it is due to you divine God,
If my intelligence is fruitful, it is due to my depending on your feet.

2. Krutharthoham, krutharthoham, Krutharthoham, Maheswara,
adhya they pada padmasya darsanath Bhakthavathsala

I am thankful to you, indebted to you, grateful to you, Oh great God,
As this is due to seeing your lotus like feet, Oh god who loves his devotees.

3. Shiva Shambhu, Shiva, shiva, Shiva, Shambhu, Shiva, Shiva,
Ithi Vyaaharatho nithyam Dhinaanyaanthu yanthu may.

Oh shiva, Shambhu, shiva, Shivahiva, shambhu, shiva, shiva,
Like this if I spend my days, then they are indeed well spent.

4. Shiva Bhakthi, shiva Bhakthi, Shiva Bhakthi Bhave bhave,
Sadaa bhooyath, sadaa bhooyath, sadaa bhooyaath sunischala,

Devotion to Shiva, devotion to Shiva, Devotion to shiva at every moment,
It always will happen, always will happen, always will happen without any doubt.

5. Vayan-m dhanyaa, vayam dhanyaa, vayam dhanyaa Jagat thraye,
Aadhi devo, mahadevo yadasmath kula deivatham.

I am blessed, I am blessed, I am blessed in all the three worlds,
If the primeval God, the cgreat God Shiva is the deity of my clan.

6. Hara Shambho Maha deva, Viswesa amaro vathsala,
Shiva sankara sarvathman, Neela kanda Namosthuthe.

Oh Hara, Oh shambhu, Oh great God, Oh lord of universe, Oh God who likes devas,
Oh shiva, Oh sankara, Oh souls of all, Oh blue necked one, I salute you.

Shiva Stotram [Asitha Krutha]

By Sage Asitha
Translated by P. R. Ramachander

[This is one of those rare stotras that promises marriage to a man who is not married.]

1. Jagat guro Namathubhyam, sivaya sivadhaya cha,
Yogeendraanaam cha Yogeendra gurunaam Gurava nama

Salutations to the teacher of the universe,
And also to Shiva and the family of Shiva,
Salutations to the King of Yogis and the,
Teacher of the teacher of the King of Yogis.

2. Mruthyor Mruthyu swaroopena, mruthyu samsara ghandana,
Mruthyor eesa, mruthyu bheeja, mruthyunjaya namosthuthe.

Salutation to the death, the form of death,
The one who destroys death in this world,
God of death, root of death, and the victor of death.

3. Kala roopam, kalayathaam Kala kalesa Karana,
Kalad atheetha kalastha Kala Kala namosthuthe.

Salutations to one who has the form of death,
To the death of God of death, the cause,
Of the God of death, one who is beyond death,
One who determines death and is the death of death.

4. Gunatheetha Gunaadhaara Gunabheeja Gunathmaka,
Guneesa guninaam Bheeja Guninaam gurava nama.

Salutations to one who is beyond virtue, the basis of virtue,
The root of virtue, the soul of virtue, the Lord of virtue,
The cause of virtuous people and the teacher of virtuous people.

5. Brahma swaroopa Brahmagna Brahma bhave cha thath paraa,
Brahma bheeja swaroopena, Brahma bheeja Namosthuthe

Salutations to him who has the form of Brahma, the knower of Brahma,
The one who looks for Brahmam and is completely engaged in it,
The form of the root of Brahma and the root of Brahma.

6. Asithena kruthamn stotram, Bhakthi yukthascha ya padeth,
Varshameka, havishyaasi Sankarasya mahathmana,

If this prayer composed by Asitha is read with utmost devotion,
Within a year he would become fit to be a great devotee of Lord Shiva.

7. Sa labheth vaishnavam puthram, jnaninam chiramjeevinam,
Daridhro Dhanamaapnothi, Mooko bhavathi panditha

He would get a very great son, who would live long and be intelligent,
The poor one would earn money and the dumb one would become a learned man.

8. Abharyo labeth BHaryaam, susheelaam cha pathivruthaam,
Iha loke sukham bhukthwa yathyanthe Shiva sannidhim

One who does not have a wife would get a wife,
Who is virtuous and of good character,
And after enjoying pleasures in this world,
At the end he would reach the presence of Lord Shiva.

9. Idham stotram puraa datham Brahmana cha prachethase,
Prachethsothamam datham swa puthra yaasithaya hi.

This prayer was in ancient times given by Lord Brahma to Prachethas,
And Prachethas himself gave this to his son Asitha.

Shiva Thandava Stotram

By Ravana
Translated by P. R. Ramachander

[It is believed that Lord Shiva is the King of all dancers. He was an expert in the thandava style of dancing. This is a vigorous manly style of dancing. This stotra is about him while in the act of dancing. Alliteration and onomatopoeia create roiling waves of resounding beauty in this great stotra. This stotra, which is so majestic, was composed by none other than Ravana, the demon King, who ruled over Sri Lanka, who was one of the great devotees of Lord Shiva. Once the proud Ravana conquered the entire India and approached Mount Kailas on top of which Lord Shiva resides with his consort Goddess Parvathi. Ravana called Lord Shiva to come down. When he did not, he uprooted the Mountain with his twenty hands. This made Goddess Parvathi jittery. Then Lord Shiva pressed down the Mountain with his thumb. Ravana was crushed by the weight of the Mountain. There he praised Lord Shiva by singing the Sama Veda and this great stotra composed by him. Lord Shiva was pleased and pardoned him.]

Jatatavee gala jjala pravaha pavitha sthale,
Gale avalabhya lambithaam bhujanga thunga malikaam,
Dama ddama dama ddama ninnadava damarvayam,
Chakara chanda thandavam thanothu na shiva shivam. 1

From the forest of his matted lock, water flows and wets his neck,
On which hangs the greatest of snake like a garland,
And his drum incessantly plays damat, damat, damat, damat,
And Shiva is engaged in the very vigorous manly dance,
To bless and shower, prosperity on all of us.

Jata kataha sambhramabrama nillimpa nirjari,
Vilola veechi vallari viraja mana moordhani,
Dhaga dhaga daga jjwala lalata patta pavake,
Kishora Chandra shekare rathi prathi kshanam mama. 2

The celestial river agitatedly moving through his matted hair,
Which makes his head shine with those soft waves,
And his forehead shining like a brilliant fire - daga daga,
And the crescent of moon which is an ornament to his head,
Makes my mind love him each and every second.

Dara darendra nandini vilasa bhandhu bhandura,
Sphuradigantha santhathi pramodha mana manase,
Krupa kadaksha dhorani niruddha durdharapadi,
Kwachi digambare mano vinodhamethu vasthuni. 3

The consort of the ever sportive daughter of the Mountain,
Whose mind rejoices at her side long glances,
With the stream of merciful look which removes hardships,
Makes my mind take pleasure in him who wears the directions as apparel.

Jada bhujanga pingala sphurath phana mani prabha,
Kadamba kumkuma drava praliptha digwadhu mukhe,
Madhandha sindhura sphurathwagu utthariya medhure,
Mano vinodhamadhbutham bibarthu bhootha bharthari. 4

He, with the shining lustrous gem on the hood
Of the serpent entwining his matted locks,
He, who is with his bride whose face is decorated
By the melting of red saffron Kumkum,
And He who wears on his shoulder the hide
Of the elephant which was blind with ferociousness,
Makes my mind happy and contented,
In him who is the leader of Bhoothas.*
* Can be taken to mean as souls or mythical beings guarding Kailasa.

Sahasra lochana prabhoothyasesha lekha shekhara,
Prasoona dhooli dhorani vidhu sarangri peedabhu,
Bhujangaraja Malaya nibhadha jada jhootaka,
Sriyai chiraya jayatham chakora bandhu shekhara. 5

May he whose foot stool is decorated
By the ever flowing flower dust.
Falling the bent head of Indra and other Gods,
And may He, whose matted locks are tied by the King of serpents,
And may he, whose head is decorated
By the crescent moon who a friend of Chakora*
Shower prosperity for ever on me.
* A mythical bird which lives by drinking moon light.

Lalata chathwara jwaladhanam jaya sphulingabha,
Nipeetha pancha sayagam saman nilimpanayakam,
Sudha mayookha lekhaya virajamana shekharam,
Maha kapali sampade, siro jadalamasthu na. 6

May he with the raging fire in his forehead, who burnt the God of love,
May He who is forever being saluted by King of devas,
And may he who has collected
The cool ambrosia like crescent moon on his head,
And may he who wears the collection of skulls, bless us to create wealth for us.

Karala bhala pattika dhagadhaga jjwala,
Ddhanam jayahuthi krutha prachanda pancha sayage,
Dharadharendra nandhini kuchagra chithrapathraka,
Prakalpanaika shilpini, trilochane rather mama. 7

May He in whose dreadful forehead, fire burns "Dhahaga", "Dhaga,"
May He who burnt the one with five arrows* as an offering to fire,
May He who is the only one who can write decorative lines,
On chest of the daughter of the Mountain and may He with three eyes make mind enjoy in him.
* The God of love

Naveena megha mandali nirudha durdharath sphurath,
Kahoo niseedhi neethama prabhandha bandha kandhara,
Nilimpa nirjari darsthanothu kruthi sindhura,
Kala nidhana bandhura sriyam jagat durandhara. 8

May He whose black neck is as dark
As several layers of new clouds,
Packed closely on the night of the new moon.
May He who wears the celestial river on his head,
May He who killed the Gajasura with an elephant head,
May He who is very handsome because of the crescent that he wears,
And may he who carries the entire burden of the world,
Bless us with all sorts of wealth.

Prafulla neela pankaja prapancha kalima prabha,
Valambhi kanda kanthali ruchi prabandha kandharam,
Smarschidham puraschidham bhavaschidham makhachidham,
Gajachidandakachidham tham anthakachidham bhaje. 9

I salute him, who shines with a black neck
Similar to the well opened blue lotus,
On which all the temples depend for prayer,
And him who destroyed God of love, the three cities,
The worldly problems and yaga destroyers,
And him who destroyed elephant faced Asura and also God of death,

Agarva sarva mangalaa kalaa kadamba manjari,
Rasa pravaha madhuri vijrumbha mana madhu vrtham,
Suranthakam, paranthakam, bhavanthakam, makhandakam,
Gajandhakandhakandakam thamanthakanthakam bhaje. 10

I salute him who is like the bee who drinks the sweetened honey,
That flows from the flower bunch of collection of arts of the Goddess,
And him who destroyed God of love, the three cities,
The worldly problems and yaga destroyers,
And him who destroyed elephant faced Asura and also God of death.

Jayathwadhabra vibramadbujaamga maswasath,
Vinirgamath, kramasphurath, karala bhala havya vat,
Dhimi dhimi dhimi dhwanan mrudanga thunga mangala,
Dhwani karma pravarthitha prachanda thandawa shiva. 11

Victory to the great Shiva, who has the fire burning in his forehead,
Which is increased by the breath of the snake wandering in the sky,
And to Him who dances to the changing tunes and fierce sound,
Of Dhimi, dhimi, dhimi coming out the auspicious drum.

Drusha dwichi thra thalpayor bhujanga moukthika srajo,
Garishta rathna loshtayo suhrudhwi paksha pakshayo,
Trunara vinda chakshusho praja mahee mahendrayo,
Samapravarthika kadha sadashivam bhajamyaham. 12

When will I be able to worship that eternal shiva,
With a feeling of equanimity towards snake and a garland,
Towards great gems and dirt or friends and enemies,
Or Towards a blade of grass and lotus like eyes,
Or emperor and ordinary men.

Kada nilampa nirjaree nikunja kotare vasan,
Vimuktha durmathee sada sirasthanjaleem vahan,
Vilola lola lochano lalama bhala lagnaka,
Shivethi manthamucharan kada sukhee bhavamyaham. 13

When will I live the life of pleasure, meditating on Shiva,
Sitting near a hollow place near the celestial river Ganga,
Releasing all my bad thoughts and with hands clasped above my head,
After releasing all passion for the pretty women with shifting eyes?

Imam hi nithya meva muktha muthamothamam sthavam,
Padan, smaran broovan naro vishudhimethi santhatham,
Hare Gurou subhakthimasu yathi nanyadha gatheem,
Vimohinam hi dehinaam sushakarasya chithanam. 14

This greater than the great prayer if read,
Remembered, or recited daily by man,
Will make him pure, eternal,
And he would get devotion to Shiva leading him to salvation,
For remembering Lord Shiva, is a sure method of removal of detachment.

Poojavasana samaye dasa vakhra geetham,
Ya shambhu poojana param padthi pradhoshe,
Thasya sthiraam radha gajendra thuranga yuktham,
Lakshmeem sadaiva sumukheem pradadathi shambu. 15

He who sings this song composed by the ten headed one,
At the end of every worship or,
Reads it after worship of Shiva on the Pradosha day,
Will get by the blessing of lord Shiva, chariots, elephants and horses,
As well as the affectionate sight of god of wealth.

Ithi Ravana krutham,
Shiva thandava stotram,
Sampoornam,

Thus ends the prayer of the dancing Shiva,
Composed by Ravana.

Thiru Mantiram

By Thirumoolar
E-Text [Tamil]: shaivam.org
E-Text Source [English Translation]: www.himalayanacademy.com

INVOCATION TO VINAYAKA

He who has the five hands and the elephant's face,
Whose tusk is even as the crescent moon,
The son of Nandi, the Flower of Wisdom,
Him I cherish in thought, His feet adore.

PAYIRAM: PROEM

1 IN PRAISE OF GOD

1: One Is Many
The One is He, the Two His sweet Grace,
In Three He stood, in all the Four witnessed,
The Five He conquered, the Six He filled,
The Seven Worlds pervades, manifests the Eight
And so remains.

2: Defies Death
The Holy One who all life sustains,
Lord of Her, beloved of all the world,
He who spurned Yama, the Southern Qrarter's King
Of Him I sing, His glory and praise.

3: Immortals Adore
He who stands the same to all,
The Pure One, whom immortal Gods adore,
Whom, even they, that daily stand beside, know not,
Him I seek, praise, and meditate.

4: Dispells Gloom
The Truth of Spaces Vast, Seek of the Universe orb,
Our Haven of Refuge, he bade me seek and find,
Him I praised by night and day,
And praising thus, gloom{-}dispelled,
I held firm in this world of strifes.

5: Siva Is Nonpareil
Search where ye will, there's no God like Siva,
None here below to equal Him in glory;
Lotus like, He, of gleaming matted locks,
Golden in splendour, beyond the worlds, apart.

6: Omni-Competent
Without Him, there be Celestials none,
Without Him, penance is not,
Without Him, naught the Three accomplish,
Without Him, I know not the City's Gate.

7: Divine Father
Primal First is He, older than the Co-eval Three
But the Lord is He peerless, unequalled;
Call Him "Father," and Father He to thee,
Inside you He flames in the Lotus of golden hue.

8: Kinder Than Mother
Hotter is He than fire, cooler than water;
And yet none knows of His Grace abounding;
Purer than the child, kinder by far than the mother,
Nearest to Love is He, of the flowing matted locks.

9: All Worship Him
Gold-bewrought, His matted locks fall back and gleam;
Nandi, His name,
My Lord is He, ever by me worshipt;
But none there be whom He worships.

10: Omnium Gatherum
Holding the worlds apart, as the Heavens high He spreads;
Himself the scorching Fire, Sun and Moon,
Himself the Mother that sends down the rains
Himself the Mountains strong and oceans cold.

11: Effort And Fruit
Near and far I look; but around the Being First,
No other God, I see, mightier than He;
Himself the effort, and Himself, too, effort's end;
Himself the rains, Himself the clouds rain-laden,
The Nandi named.

12: Beyond Comprehension
The One of the fore-head eye, in Love Supreme, unmoved,
Dead were the countless Devas,
Born were the myriads on earth;
Upward they climbed to lives beyond count,
Yet none did know the Lord was He.

13: Immeasurable
Mal who spanned the earth and Brahma the Lotus seated one,
And others of the Gods fathomed Him not;
There be none to measure Him that measured the Heav'ns
And thus He stood, all visions transcending.

14: Transcends All
Transcended He Brahma on the lotus-seat,
Transcended Mayan, the ocean-hued,
Transcended He, Isan, who transcends all,
Transcended He space infinite, witnessing all.

15: Blossoms As All
Into Brahma did He expand, into Hara did He,
And into the soul of the body He pervades
As the Effulgence Divine, the Dharmic law limitless,
The Eternal and the Everlasting.

16: Confers Wisdom On Gods
He, of the matted locks, the odorous Konrai clustering,
He, of the Divine Consort with forehead divinely gleaming,
He, whom the Immortals and Devas sought,
Wisdom to learn, Ignorance to dispel.

17: Love Profound
Howe'er well the two garlics and musk boil and mix,
Yet will musk's fragrance stand o'ertopping all,
So may all space mix and hold the God as One,
Yet, upwelling, pours forth Isan's love profound.

18: Munificent
The Supreme Lord saw Alagai King's penance devout,
Much pleased, he made the King Lord of all Riches;
Even so, approach the Lord, noble deeds performing;
For thus says the Lord, "Hold this lordship!"

19: Created Universe
He, the Wisdom Primeval, he made the City Ancient
Of the seven meadows, fragrant-spiced;
He fixed the Moon, and to penance inclining,
He abides there, making that His seat.

20: In Mount Kailas
Seek the Abode of the Holy,
Who, of yore, created Birth and Death
A high hill it is, where thunders roar and lightnings flash,
Where fragrant flowers bud and bloom,
His mighty likeness it bears.

21: Comes Speeding
Sing His praise! Oh how quick He comes!
He, the Lord, who in one fell sweep the wild elephant slashed,
The Lord who ends this muddy vesture's mortal coil,
Of the Heavenly Hosts, of Brahma Divine,
Of Mal, hued like the clouds rain-borne.

22: Seek Him, he Seeks You
This Lord of Maya-land that has its rise in the mind,
He, the Being without thought, knows yet all our thoughts;
Some be who groan,"God is not to me a friend;"
But, sure, God seeks those who seek their souls to save.

23: Infinite Grace
The Mighty Lord, the God of Fire, set amidst the seas,
Whom the comprehending souls never deny;
He, the Lord of the Heavenly Beings all,
Who, day and night, pours forth His Divine Grace.

24: Firm In Minds Firm
Sing His praise, Sing of His Holy Feet!
Pour all your treasures at Siva'a Sacred Feet!
And they who shake off the clouded eye and disturbed mind,
With them He ever stood, benignantly firm.

25: Illusions Vanish
The Birthless is He, the Divine Mad, of Compassion vast,
The Deathless is He, the Boundless One, Granter of Joys all,
To Him kneel, and, kneeling, shall find
Naught becomes Maya, the bond immemorial.

26: Attain Grace
Adore the Lord, who in unbroken continuity stood,
The Lord who protecting over all earth expanded,
Transcending all He stood; over the lotus bloom aloft,
In smiling glory He sat; Holy be His feet!

27: He Enters Into You
The Infinite of Lotus-Face, rivalling twilight ineffable,
May ours be His Grace Divine!
And they who thus Nandi daily beseech,
Into their Heart, creeping, he comes! He comes!

28: Your Guide
Beckoning He stood, He, the All-pervading;
But they who, doubt-tossed, in self-contention lost,
They stood withered at the root;
To those who freely give themselves to the Lord on High,
To them is He the certain, immutable Guide.

29: Axle-Pin
Oh! You, the Unseen, only kin to this forlorn slave,
Let me not falter to embrace Your feet!
For to the heart of Your servant, pure and true
You ever stood even as the axle-pin.

30: Yearn For Him
As the Heavens draw the rains;
Even so will my Lord draw me to Him?
Thus, doubting, many ask.
But like to the mother-cow, for my Nandi I yearn
And all the world, all the world know it too!

31: Seek Him In Love
Of the Earth is He, of the sky is He! Well He be!
Of the Heaven is He, of truest Gold is He! Well He be!
Of sweetest song's inmost rapture is He!
Him my love besought, from heart's central core.

32: Sing Of Him
The Lord of Gods, and of ours too,
The Lord who all space pervades,
And the seven Worlds, ocean-bound, transcends;
None do know His nature true,
How then may we sing His Grace Divine?

33: Adore Him
Many the Gods this hoary world adores,
Many the rituals; many the songs they sing;
But knowing not the One Truth, of Wisdom bereft
Unillumined, they can but droop at heart.

34: Chant His Thousand Names
Like the fragrance of the musk the musk-deer constant emits,
Is the True Path which the Lord to Celestials imparts.
Sitting or moving, I chant the rich essence of His Name,
His thousand Names that are with spark divine.

35: Path Crossed
Even the Path impassable is foot-easy made,
If you the Lord praise and Him adore;
The East and West and directions all
He does transmute--and thus dances He the Lord.

36: Praise And Be Blessed
Oh, Heavenly Father, Nandi, the unsurfeiting nectar sweet,
Oh, Bounteous One, Unequalled, First of Time!
Praise Him ever; and even as you praise,
So thine reward will also be.

37: Throbs Within
Daily I kneel and chant Nandi's holy Name;
Envisioned, he stands, the Fire-Hued One,
Flaming like the moon in sky; into me He comes,
And throbs and breathes through my mortal flesh.

38: Greatness Unceasing
I will not cease to speak of Him, the Great, the Rare,
I will not cease to prate of Him, the Form Unborn,
I will not cease to talk of Nandi, the Mighty,
I will never cease, for pure and great am I then!

39: Adore And Attain Grace
He, the Divine Light, shining bright in devotee's heart,
He, of the Holy Waters, wherein He sports,
Him shall we praise, Him call, "Our Lord,"
And, thus adoring, His Grace attain.

40: In The Heart Of The Pure
Humbled and meek, seek thou the Lord's Feet,
Feet that equal the rays of purest gold serene;

Praise Him with songs of the humble heart
And unpenurious tongue;
To such He comes, the all-fashioning Lord.

41: In Depths Of Devotee's Heart
To them He comes, who, in heart's deep confines
Treasure His Name,
The Lord who consumed the deathly poison of hatred born,
Consorting with Her of the gleaming brow,
Conjoint, like the pairing deer in amity sweet.

42: Grants All
They alone attain His Feet, who seek and praise;
To them He shall grant the world the Four-Headed one made;
Full well the elect come, the world of Maya girdling,
One is He with Her of the shoulders reed-shaped.

43: Eternal Grace
To them that speak of Hara's Holy Feet and weep,
To them that daily muse at the Great One's mighty feet,
To them that, in deep devotion fixed, wait to serve,
To them comes the Eternal's all-filling Grace.

44: Shines In Love
"Glory to the Holy Feet," the Devas chant,
"Glory to the Holy Feet," the Asuras hymn,
"Glory to the Holy Feet," the humans, too, echo,
Thus I gloried Him, and in my love He shone.

45: Divine Path
Except by Fate He decrees this sea-girt world revolves not,
Except by Fate He decrees do joys and age arrive not,
Daily pray to the Light Effulgent;
The Divine Path He'll prove, the Sure Sun He'll be.

46: In Heart's Center
"You of the Twilight Hue! O! Hara! O! Siva!"
Thus, His Holy Feet devotees praise and sing;
He of the Primary Hue, the First, the Infinite
Entered my being, my heart's center held.

47: Bliss Denied
In Home is He, like Holy Men is He,
In Thought is He;

Like the kite concealed in the palm's leafy depths,
Your Bliss is for them alone who muse upon You steadfast.

48: Unflickering Lamp
The Lord of Gods, whom the pious adore,
To Him I bend my knees and His Grace invoke,
The Lord, Our Father, blessing us of earth,
The Lamp that flickers not, Him I seek.

49: Sea Of Bondage
Who, on the Lord, Shakti-Consort, meditate,
And take the way of Pasu-Pasa,
They swim across the foaming sea of Sin,
And, swimming, reach the shore of Pasu-Pasa.

50: Seeking Is All
I'll wreathe Him in garland, I'll hug Him to heart;
I'll sing Him His Name and dance with gift of flowers;
Singing and dancing seek the Lord;
This alone I know, only too well I know.

2. GREATNESS OF VEDAS

51: Vedas Proclaim Dharma
No Dharma is, barring what the Vedas say;
Its central core the Vedas proclaim;
And the Wise ones ceased contentious brawls,
Intoned the lofty strains and Freedom's battle won.

52: Truth Of Maker
Brahma spoke the Vedas, but Himself not the goal supreme;
He spoke the Vedas only the great Maker to reveal;
He spoke them for the Holy sacrifices to perform,
He spoke them, the True One to manifest.

53: Moving Mood
In the beauteous Veda, aptly named the Rig,
As the moving mood behind, he stood;
In the trembling chant of the Vedic priests He stood,
Himself the Eye of vision Central.

54: Supreme Path
The Holy Path is naught but the Path Supreme,
Who muse on the Lord, Himself the Path Supreme,
As Material-Immaterial, as Guru Divine,
They reach Siva's Pure Path-so Vedantas all declare.

55: One In Several
Of the One, the Vedas chant in divisions six,
The One who yet in parts divisible does not be,
As divided parts they swam into their ken,
Then upgathered and swelled into the patterned whole.

56: Vedic Sacrifices
Uncaught in the world's web of woman, song and dance,
Such alone seek the holy sacrifice to perform;
But the unpracticed in austerities do but reach
Desire's Abode, misery to find.

3 THE GREATNESS OF THE AGAMAS

57: Agamas From The Fifth Face Of Siva
The Lord that consorts the blue-hued One
Has the Agamas twenty-five and three;
Bowing low, the six and sixty sought
The Fifth-Faced One the Agamas' deep import to expound.

58: Agamas Innumerable
The Sivagamas the Lord by Grace revealed;
In number a billion-million-twenty-eight
In them the Celestials the Lord's greatness gloried;
Him, I too shall muse and praise.

59: Agamic Truths In 18 Languages
In eighteen various tongues they speak
The thoughts which Pandits alone know;
The Pandits' tongues numbering ten and eight
Are but what the Primal Lord declared.

60: Agamas Deep In Content
The Agamas, the Lord by Grace revealed,
Deep and baffling even to the Gods in Heaven;
Seventy billion-millions though they be;
Like writing on the waters, eluding grasp.

61: Agamas Revealed
The Infinite revealing the Infinite Vast
Came down to earth, Siva's Dharma to proclaim,
The immortals, then, Him as Nandi adored,
And He stood forth the Agamas artic'lating.

62: Agamas Transmitted
From Siva the Infinite to Shakti and Sadasiva,
To Maheswara the Joyous, to Rudra Dev and Brahmisa,
So in succession unto Himself from Himself,
The nine Agamas our Nandi begot.

63: Nine Agamas
The Agamas so received are Karanam, Kamigam,
The Veeram good, the Sindam high and Vadulam,
Vyamalam the other, and Kalottaram,
The Subram pure and Makutam to crown.

64: Import Of Agamas
Numberless the Sivagamas composed,
The Lord by His Grace revealed;
Yet they know not the wisdom He taught;
Like writing on water, the unnumbered fade.

65: Revealed Alike In Sanskrit and Tamil
Devoid alike of rain and summer's gift of dew
Even the flashing lake had lost it's vernal bloom
Then did He in Sanskrit and Tamil at once,
Reveal the rich treasure of His Compassion to our Lady Great.

66: Key To Mystery Of Life
Life takes its birth, stands preserved awhile,
And then its departure takes; caught
In that momentary wave of flux, Him we glimpse,
The Lord who in Tamil sweet and northern tongue
Life's mystery revealed.

4 THE GURU HIERARCHY

67: Eight Masters
Seekest thou the Masters who Nandi's grace received
First the Nandis Four, Sivayoga the Holy next;
Patanjali, then, who in Sabha's holy precincts worshipt,
Vyaghra and I complete the number Eight.

68: Eight Nathas
By Nandi's Grace I, His Masters elect,
By Nandi's Grace I Primal First sought;
By Nandi's Grace, what can I perform not?
Nandi guiding, I here below remained.

69: Seven Disciples
By merit of instruction imparting,
Malangan, Indiran, Soman and Brahman,
Rudran, Kalangi and Kancha-malayan,
These seven in my line successive come.

70: Four Nandis
The Four, each in his corner, as Master ruled,
The Four, each his diverse treasure held,
Each in his turn spoke, "Take all I've;"
And thus, Immortals and Masters became.

71: Lord Transcends What He Revealed
The Lord it was who spoke to the Three and to the Four,
He spoke of Death futile and of Birth according;
At once of God and the three Radiant Lights;
Yet His surpassing greatness ne'er fully revealed.

72: Nandis Attain Celestial State
"The Heavens in eight directions may rain,
Yet shall you the Holy rites and pure perform;"
So spoke He of the matted locks and coral hue,
And His Grace conferred on the steadfast Four.

5 HISTORY OF TIRUMULAR

73: In Meekness And Prayer
High on my bowed head Nandi's sacred Feet I bore,
Intoning loud His Name in my heart's deepest core,
Daily musing on Hara wearing high the crescent moon,
Thus I ventured the Agamas to compose.

74: Witnessed Divine Dance
Flashed in my mind the mystic name of Sivagama;
Straight I rose to Arul Nandi's Holy Feet;
These eyes witnessed, enthralled,
The surpassing Dance in Holy Sabh;
Thus I lived and joyed for seven crore Yuga.

75: Lost In Sakti Devotion
Hear O! Indra, what urged me thus?
She the Holy One, Lady of the Universe, rich and vast
In devotion deep and true, Her I adored
And with ardour unceasing, here I pursued.

76: Mystic Truths Flashed
Sadasiva, Tattva, the Muthamil and Veda
Them I sought not while here I stood;
I held them not in the heart; but soon my mind turned,
And indifference abandoning, realised them all.

77: Import Of Siva Dance
This it was, O Malanga, urged me here to come,
The Veda to expound and the Dance Divine's deep import;
These mysteries occult the Lord first unveiled
To Her of the azure hue and jewels bright.

78: Devotion To Sakti
Bright jewelled, the Eternal Bliss named,
She my Saviour, sundering all bonds of birth;
Siva's treasure, Mistress of Avaduthurai cool,
Her Feet I reached and in devotion fast remained.

79: Under The Sacred Bodhi Tree
Fixed in devotion fast I clung to Her Lord-elect,
Rooted firm to Siva who in Avaduthurai smiled;
In devotion fast sought repose under Siva Bodhi's shade,
In devotion fast I chanted
The lyric spell of His countless names.

80: Countless Years In Mortal Body
Remained thus prisoned in mortal coil for ages beyond count;
Remained in space where day nor darkness is;
Remained in places where Devas offered praise,
Remained immutably fix't at Nandi's holy Feet and true.

81: Agamic Truths In Tamil
What availeth thee now to be born,
If to the Lord, the meed of penance you deny?
The Lord made me, my task assigned,
In sweetest Tamil His Glory to expound.

82: Through Ninety Milliion Yugas
While Time's unbroken chain trailed its nine Yuga's length,
Wisdom's Mistress into Nandi's City passed,
And bathed His Feet in Wisdom's loving stream;
And I sat and watched, under the sacred Bodhi tree.

83: From Kailas To Earth
I sought the way countless Devas, Asuras, humans take
To scale the heights; all wisdom conquered;
Thus a Shiv Muni I grew and Siddha true,
Came down here through the cerulean blue.

84: Immortal Body
Of Books that glow and thrill the heart,
The Vedas stand in truth unsurpassed,
The Lord who, the center holding,
Bodied forth the Vedic chants;
Likewise in His Grace to me gave this body-temple to hold.

85: Bliss To Humanity
All the world may well attain the Bliss I have;
Who hold firm to the Heavenly secret the Books impart,
Who chant the hymns that thrill the flesh
And swell the heart,
They, sure, take their place in foremost rank.

86: Garland Of Mantras
The Heavenly Beings with folded hands approach
Nandi the Lord above and free of the bonds of Birth;
Deep in their hearts the Holy Hymns revolve
And, devoutly fixed, chant the immortal strains.

87: Splendour Of Tamil Agamas
In Himself He contained the glowing Fire,
In Himself the Seven Worlds, and yet all space not filling
He contained too the Tamil Sastra, in lone splendour set,
Pregnant of import, deep yet recondite.

88: Baffling Quest Of Brahma And Vishnu
Ayan and Mal, His Head and Foot toiling sought,
Baffled in their quest, again on earth they met;
"I saw not the Foot," Achuth plained,
"The Head I saw," Ayan falsely claimed.

89: Lord Blessed Tirumular
Nandi, by bull, deer and axe ever attended,
Nandi, my Lord, the Cause without Cause,
Creation's limit in His Thought conceived to me revealed,
And on my lowly head He planted His Holy Feet.

90: Basic Spiritual Categories
So impelled, streamed out of me in measures full
The Jneya, the Jnana, and the Jnathuru,
The Maya, and the Parayaya that in Mamaya arise,
The Siva and the Agochara Veeya.

91: From Siva's Seat To Earth
Thus expounding I bore His Word
Down Kailas's unchanging path,
The Word of Him, the Eternal, the Truth Effulgence,
The Limitless Great, Nandi, the Joyous One,
He of the Blissful Dance that all impurity dispels.

92: Form-Formless Sadasiva State
With Nandi's Grace I sought the Primal Cause,
With Nandi's Grace I Sadashiv became,
With Nandi's Grace Truth Divine attained,
With Nandi's Grace I so remained.

93: God Within Vedic Hymns
In the countless measures that are in Veda Rig,
He indwells with His radiant locks;
The Sun and Moon with their splendid argent rays,
In vain they melt the waxing lustre of His glowing locks.

94: Night And Day Yearn For Him
Unceasing, I prattle daily Nandi's name,
By day praise Him in thought and ;by night as well,
Daily I yearn for my Master, the Light-Hued,
The Lord of the uncreated Radiant Flame.

6 IN HUMILITY

95: Infinite Greatness!
Who can know the greatness of our Lord!
Who can measure His length and breadth!
He is the mighty nameless Flame;
Whose unknown beginnings I venture to speak.

96: Poor Qualifications
I know not the way singers sing,
I know not the way dancers dance,
I know not the way seekers seek,
I know not the way searchers search.

97: Power Of Prayer
By words spoken in Truth's luminous accents,
Rising on sweetest music's pious heights
Even Brahma who after Him created this our world,
All, all, seek His imperishable Light.

98: God's Deep Mystery
At the foot of the Sacred Hills, the Rishis and Devas sat,
Seeking Liberation's endless Bliss,
Devoutly praising, yet knowing not,
So this deep Mystery I here expound.

7 THE HOLY HYMNS THREE THOUSAND

99: Path To God
Three Thousand Holy Hymns, Mula in Tamil composed,
Did He, Nandi, reveal for all the world to know,
Wake early at dawn and pour forth the strains
Surely you'll win the splendid soft repose
Of the Bosom of the Lord.

100: General And Specialised Knowledge
In the Holy Three Thousand is the Salvation Finale
Of the diverse works, true and good;
In the Divine Three Thousand, original and wise,
All knowledge is, special and general.

8 THE SPIRITUAL HIERARCHY

101: Seven Holy Orders
Seven are the Holy Order, spiritual and true;
Mula, of the first, from the Himalayas sprung,
In the Tantras Nine and Hymns Three thousand
Propounds the Word of Agama in beauty dight.

102: Heads Of Seven Orders
Kalanga immanent-living, Agora his very next,
Maligai Deva the goodly and the holy Nadhanta,
Paramananta, who the senses conquered and Bhogadeva,
And Mula here breathing--of the Eternal are they all.

103: Hara, Hari And Aya
Limitless youth, the beginning, and end
And measuring out the Time, these four considered
Sankara stands supreme and of His devotees
To Hari and Aya infinite Grace goes.

104: Trinity--One Continuity
He, the Being First, and He, the Emerald-hued,
And He of the glowing, original Lotus-seat--
Are these three separate or one continuous whole?
Thus the world in divisions many wrangle!

105: God Is One
Beyond the Two Karmas is Isa seated,
The seed of this world, the mighty God become;
"This" and "That" is Isa--so the thoughtless contend,
The dross but know the basest sediment low.

106: Nine Aspects Of One Being
Siva the First, then the Three, and the Five following,
With whom flourished Bindu and Nada,
Nine are they all, yet one and the same--
All these but names of Sankara First.

107: Trinity Are Kin
But if we thus the soul of truth probe and bare,
Aya nor Mal to us no alien Beings are
But Indissolubly Kin to Nandi, the Three Eyed
Blessed be ye all by the Heavenly Three.

108: Trinity Are Co-Equals
Lying prostrate I adored the Milk-hued One,
While countless Devas stood around in melting prayers lost;
Then spoke the Lord to me:
"To Vishnu and Brahma are I equal;
Be it Yours to give the world
The Grace of My Feet."

109: All Gods Are But The One Siva
Devas here be none, nor humans that breathe,
Save for Siva's grace, Siva in honeyed-Konrai decked;
No other God could dwell in the silence of your soul,
Other Gods you worship, know they but mortals be.

110: Assign Not Ranks To Trinity
The ignorant know not, from the First did leap
The Light that flamed into Three and Five;
So blindly groping, lost in maze of words,
Isa, Mal and Aya, to graded ranks assign.

111: One And Many
The Supreme is one, Absolute, without lapse,
In descent thereof, Mal and Aya becoming;
Thus He, the One into many ranked;
By conscious choice a Self-deduction made.

112: Siva Is Jeeva
In one Part, He, Sadasiva my Lord;
One heavenly Part in Heaven resides;
One Kingly Part, the spirit that the body heaves;
One His Part to all motion transformed.

…….

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Thiru Palli Yezhuchi

[Song to wake up God]
By Saint Manikkavasagar
Translated by P. R. Ramachander

[This is part of Thiruvachagam, one of the greatest Tamil devotional works composed by Saint Manikkavasagar. The Tamil people say that one who is not moved by Thiruvachagam will not be moved by anything in this world. This work is actually a Suprabatham for the God of Thiruperum Thurai (present day Avudayar Koil neat Pudu Kottai). It is interesting to note that Suprabatham are completely absent in ancient Sanskrit literature. This Thirupalli Yezuchi was followed by several in Tamil by great Vaishnavite saints and in the last century the first Sanskrit work, Venkatesa Suprabatham. Even today the number of Sanskrit Suprabathams is very few in number.]

Potthi yen vaazh mudal aagiya porule,
Pularndathu poongazharkku inai thunai malar kondu,
Yetthi nin thirumugathu yemakkarul malarum,
Ezhil nagai kondu nin thiruvadi thozhuthom,
Chethidazh kamalangal malarum than vayal choozh,
Thiruperumthurai urai Shiva perumaane,
Yethuyar kodiyudayai, yenai udayay,
Yem perman palli ezhundarulaaye. 1

Salutations to you, who is the first meaning of my life,
The new day has broken and please grant me your smile,
As a sign of your grace, when I salute and offer flowers at your holy feet,
Oh God presiding over Thiruperumthurai,
Which is surrounded ponds, full of open lotus flowers,
And where your flag of the bulls flies very high,
For my sake Oh God be pleased to wake up.

Arunan Indiran disai anuginan, irul poy,
Agandrathu udayam nin malar thirumugathin,
Karunayin sooriyan yezha yezha nayana-
Kkadimalar malaramattha yennalam kannaam,
Thiral nirai arupadam muralvana ivayor,
Thiruperumthurai urai Shiva perumane,
Arul nidhi thara varum Aananda malaye,
Alai kadale palli ezhundarulvaye. 2

When the driver of Sun reached the east, darkness vanished,
And when the Sun goes up and above, we are able to see,
The mercy drenched in your lotus like face,
And let that eyes open like a lotus opens seeing the Sun light,
And let our prayers sound as if the bees are singing,
And oh God presiding over Thiruperumthurai,
Who is the Mountain of joy, coming to give us the treasure of blessings,
And oh ocean full of waves, be pleased to wake up.

Koovina poonkuil, Koovina Kozhi,
Kurukugal iyambina, iyambina Sangam,
Oovina tharakai oli oli udayathu,
Oruppadukirathu viruppodu namakku,
Deva nar cheri kazhal thalinai kaattai,
Thiruperumthurai urai Shiva perumane,
Yaavarum arivariyay yemakkeliyay,
Yem peruman palli ezhundarulvaye. 3

The nightingale sang, the cocks crowed,
The birds sang, the conches made sound,
The stars became dim when the light came,
The sun shows its rays to all of us,
And Oh god, please show us your feet,
Oh God presiding over Thiruperumthurai,
You are not seen by many but for us you are easy to see,
And Oh our Lord be pleased to wake up.

Innisai veenayar yazhinar oru paal,
Irukkodu thothiram iyambinar oru paal,
Thunniya pinai malar kayinar oru paal,
THozhugayar azhugayar thuvalgayar oru paal,
Chenniyil anjali koopinar oru paal,
Thiruperumthurai urai Shiva perumane,
Yennayaum aandu kondu innarul puriyum,
Yem peruman palli ezhundarulvaye. 4

On one side are musicians playing the Veena,
On another side are people chanting prayers from Vedas,
On one side are people with garland of flowers in their hand,
On another are those who salute, who cry and who dance,
And on another side are those saluting with hands above their heads,
Oh God presiding over Thiruperumthurai,
For the sake of ruling me and giving me all sweetness,
Oh our Lord, be pleased to wake up.

Bhoothangal thorum ninrayenin allal,
Pokkilan varavilan yena ninaipulavor,
Geethangal paduthal aaduthal allal,
Kettarivom unai kandarivaarai,
Cheetham kol vayal Thiruperumthurai manna,
Chindanaikkum ariyay, yengal mun vandu,
Yedangal aruthu yemmai aandu arul puriyum,
Yem peruman palli ezhundarulvaye, 5

The learned ones say that you are in all beings,
Also that you do not go and you do not come,
And though we sing your praise and dance,
We have not seen those who have seen you,
Oh King of Thiruperumthurai blessed with very rich fields,
You who are beyond our thought, please come before us,
Cut off all our sorrows and shower your grace,
Oh our Lord, be pleased to wake up.

Pappara veetirum thunarum nin adiyar,
Pandanaivandu aruthaar avar palarum,
Mai puru kanniyar manudathiyalbin,
Vanangukirar anangin manavala,
Cheppuru kamalangal malarum than vayal choozh,
THiruperumthurai urai Shiva perumane,
Yi pirappu aruthu yemai aandarul puriyum,
Yem peruman palli ezhundarulvaye. 6

Your devotees who have controlled their mind,
And have left all desires get salvation from you,
And they stand with tears in their eyes like ladies,
Without ever leaving you, Oh Lord of the Goddess,
Oh Lord Shiva of Thiruperum thurai,
Please cut of this birth and shower your grace,
Oh our Lord be pleased to wake up.

Athu pazhachuvai yena amudhena aritharkku,
Arithena yelithena amararum ariyar,
Ithu avan thiru uru, ivan avan yenave,
Yennai aandu kondu ingu ezhundarulum,
Madhu valar pozhil thiru uthara kosa,
Mangayullai, Thiruperumthurai manna,
Yethu yemai pani kolum aarathu ketpom,
Yem peruman palli ezhundarulvaye. 7

Even the gods do not know that it is,
As tasty as a fruit, it is like nectar,
It is rare and it is extremely easy to know,
And that this is his form and this one is that,
Oh King of Thiruperumthurai which is in the fields,
Where the singing bees wander all round the flowers,
And is in the division of Uthara kosa mangai,
Please accept me and tell us how to serve you,
Oh our Lord, be pleased to wake up.

Mundiya mudal nadu iruthiyum aanaai,
Moovarum arigilar, yaavar mathu arivar,
Pandanai viraliyum neeyum nin adiyar,
Pazham kudil thorun ezhundaruliya parane,
Chendazhal purai thiru meniyum katti,
Andanan aavathum katti vandu aanday,
Aaramudhe palli ezhundarulvaye. 8

You became the first of firsts and the central and the end,
And when the holy trinity do not know you,
How can anybody else know you at all,
But you and the goddess with her hand holding the ball,
Are in the hearts and hearth of all your devotees,
And showed them the fire like form of yours,
As well as the great temple of Thiruperumthurai,
And also showed how one can become a learned one,
Oh the deathless nectar, be pleased to wake up.

Vinnaka thevarum nannavu maatta,
Vizhu porule una thozhuppadiyongal,
Mannagathe vandu vaazha cheydhaane,
Van Thiruperumthuraiyay vazhi adiyom,
Kannagathe nindru kali tharu thene,
Kadalamudhe, karumbe virumbadiyar,
Ennagathay ulagukku uyir aanaay,
Yem peruma palli ezhundarulvaye. 9

Oh God who is not even accessible to the Gods,
You made us, who are slaves of your feet,
Live in this earth, Oh Lord of the rich Thiruperumthurai,
Oh God who is in our eyes and make it sweet like honey,
Oh nectar got from sea. Oh sugarcane,
You were in the thoughts of devotees and became soul of this earth,
Oh our Lord, be pleased to wake up.

Bhuvaniyir ppoy piravamayin naal naam,
Pokkuginrom avame indabhoomi,
Sivan uyya kolkindra varendru nokki,
Thiruperum thurai uraivay thirumaalaam,
Avan viruppeythavum malaravan aasai,
Padavum nin alarnda mey karunayum neeyum,
Avaniyir pugundu yemmaiu aat kola vallay,
Aaramudhe palli ezhundarulvaye. 10

The days when we are not able to be born in earth,
Are all being wasted, for the people of earth,
Are all under the great grace of Lord Shiva,
Oh Lord of Thiruperumthurai, wished the great Lord Vishnu,
And all his wishes were also that of Lord Brahma,
For you have completely occupied this earth,
And made us your slaves with your grace,
Oh the deathless nectar, be pleased to wake up.

Thiru Vasagam

By Mannikkavasagar
English Translation by Dr. Kausalya Hart
E-Text [Tamil]: projectmadurai.org
E-Text Source [English Translation]: projectmadurai.org

1. Sivapuranam [1]
The Timelessness of the Lord

1 - 10
Namasivaya vaazka
Let us praise the feet of the lord!
Let us praise the feet of the lord
who does not leave my heart even for the wink of an eye.
Let us praise the feet of the great jewel-like god, the king of Thirukokazhi.
Let us praise the god who is near us and is the Vedas.
He is one and many—let us worship his feet.
Let us praise the feet of the lord, the destroyer of our desires.
Let us praise the ornamented feet of Pinnagam that remove our future births.
Let us praise the beautiful feet of the lord
that cannot be reached by any who are not his devotees.
If devotees worship him folding their hands,
he stays happily in their hearts.
Let us praise his ornamented feet.
If his devotees bend their heads and worship him
he makes them famous—let us praise his feet.

10 - 20
Let us praise the divine feet of our lord Esan.
Let us praise the feet of our father.
Let us praise the feet of our bright lord.
Let us praise the feet of Shiva, our god.
Let us worship the faultless lord who loves us.
Let us praise the feet of our king who destroys our illusory births.
Let us praise the feet of the god of flourishing Thirupperundurai.
Let us praise the mountain-like god who give us endless joy.
Lord Shiva entered my heart and gave his grace—
I bow to his feet and worship them by his grace
and I recite the entire Shivapuranam
so that the karma of all will be destroyed.

21 - 30
The three-eyed lord came to me and showed his compassion
and I worshiped his matchless ornamented feet.
He is the sky, the earth, the bright light that spreads everywhere
and he has no limits.
I have done bad karma.
I do not know how to praise him.
I was born as a blade of grass, a bhutam, a worm, a tree,
many animals, a bird, a snake, a stone, a human, a demon
one of the ganas, a strong Asura, a sage, a god and all creatures
that act or do not act.

31 - 40
I was born as all things on this earth and I am tired.
O lord, I found your golden feet and reached moksha.
You stay in my mind as “Om” and protect me.
O lord, you are the truth, the faultless one, the rider on a bull,
and you are deep and wide yet small like an atom.
The Vedas praise you saying, “You are our master!”
O faultless lord, you are heat and cold,
the true wisdom that removes all the false deeds of your devotees,
a shining bright light and excellent knowledge that give us grace.
O lord, you are my joy!
I am not wise, and you are the good knowledge
that removes my ignorance.

41 - 60
You have no beginning or end and you cannot be measured.
You create the whole world, protect and destroy it,
you give your grace to the world, take creatures of the world
to your world and make them worship you.
You stay far and near and you are the fragrance in all things.
You are the lord of the Vedas, filled with knowledge.
You stay in the hearts of your dear devotees
like honey mixed with fresh milk, sugar and ghee.
O great lord, remove the future births of your devotees.
O lord with five colors,
you hid when the gods in the sky searched for you.
You gave me a body to me that is a hut filled with dirt
and that has done bad and good karma.
Its inside is bound by virtue and sin
and its outside is covered with skin.
The five senses do wicked things
and my body wants to do everything that my senses
want it to do.

O faultless one, my heart melts with love for you.
Even though I am like an animal my heart melts with love for you,
and have not done any good.
You came to this earth, showed me your ornamented body
and gave me your grace to me who am lower than a dog.

61 - 70
O lord, you, the truth, showed me love more than a mother.
You are a faultless light, a blooming bright flower,
our bright lord, our friend and sweet honey.
You, the god of Shivapuram,
removed my bond with the earth,
you protect me and give me your loving grace.
O lord, you, a flood of compassion,
removed the wickedness from my mind,
You are our nectar that is always sweet.
O limitless lord, you do not appear
before those who do not think of you.
You melted my heart
and stay in my heart giving me life.

71 - 80
Though you have no happiness or sorrow,
you can be happy or sorrowful.
O lord, friend of those who think of you as their friend,
you are everything and you are nothing,
you are brightness and darkness, and you were never born.
You, the ancient one, are the end and middle yet you are neither.
O father, you took me to you and made me yours.
Even those wise ones who know many things do not know you.
O lord, virtuous one, you are not born on the earth
and you do not leave it.
O lord, light that no one can see,
you are our protector and take care of us.
You are the joyful flood of a river,
O lord, you are light that will never diminish,
and the deep feeling in our hearts.

81 - 95
O lord, faultless wisdom on his earth, knowledge, clarity,
nectar that springs in the hearts of your devotees,
you made me yours.
Your devotees praise you saying,
“My body is becoming weak and I will not be able to bear it.”
You are my chief, O Shiva, save me.

Your devotees praise you
and ask for the boon of not being born on the earth.
You destroy our false bodies
and our births so we will not be born and suffer.
O lord, king of southern Pandya country,
you dance in the golden hall in Thillai at midnight.
You destroy the births that give us sorrow.
Devotees worship you and say you cannot be described,
as they exclaim, “O king of the southern Pandya country,
dancer in the golden hall of Thillai,
you destroy the births that give us sorrow.”
Those who sing your praise in songs and know their meaning
will reach Shivapuram and abide beneath your feet
where all other devotees will praise them and bow to them. 95

2. Keerthi Thiruvakaval [2]
A divine akaval poem describing the Lord’s fame

1 - 20
In Thillai, the god with countless qualities, the life of all, dances
and creates and destroys the earth, the sky and the world of the gods.
He removes my darkness and gives me knowledge
and he fosters love for him in the hearts of his devotees and abides there.
In Mahendra mountain the five-faced lord created the Vedas
and taught them to the sages.
In Kalladam he stays with his wife Uma,
and in Panchappalli he stays with his wife whose words are sweet as milk
and gives his grace to all.
Coming as a hunter
he embraced the breasts of Uma whose lips are soft as murungai flowers,
and coming as a fisherman,
he retrieved the Vedas from the fish that had swallowed them
and gave his grace to all with his five faces.

21 - 40
In Nandampadi he taught the four Vedas to his devotees.
Lord Esan, the bull rider. came to earth in hundreds of forms
with his wife Uma who shares half of his body,
saved the world and gave his grace to all.
Disguised as a merchant he came to help Manivasagar buy horses.
In Velamputhur he gave a spear to the king Ugra Pandiyan
and enabled him to conquer his enemies.
In Shanthamputhur he gave his grace to the hunters who carry bows.
In Chokkanaadu he showed his red fire-like body.
The lord, our king who could not be found by Brahma and Thirumal,

changed foxes into horses to save Manivasagar
so he could sell the horses to the Pandya king.

41 - 60
The lord disguised himself as a Brahmin and did miracles.
Disguised as a servant he cared for the horses in the great city of Madurai,
and there he carried sand for Vandi to get pittu.
In Utharakosamangai he did clever deeds.
In Puvanam he appeared in a beautiful form.
In Thiruvadavur he danced as his anklets sounded sweetly.
In rich Thirupperundurai he stayed happily and wandered as a thief.
In Puvalam, staying happily, he destroyed the bad karma of all
and made a pandal and fed water to thirsty people.

61 - 80
In Thiruvenkadu he went as a guest and stayed under a kurundam tree.
In Thiruppattamangai he gave the eight siddhis to sages.
Disguised as a hunter he hid in the forest.
In Thirumeykkaadu, the unique lord stayed happily and gave his grace to all.
In Thiruvoriyur he became a child.
In Pandur he stayed in the temple.
In Thiruthevur he disguised himself as a king and ruled.
In Thiruvarur he taught wisdom to the sages.
In Thiruvidaimarudur he danced.
In Thiruvekambam he stayed with his wife who shares half his body.

81 - 100
In Thiruvanjiyam he stayed with his wife who has fragrant hair,
becoming a warrior with a strong bow and performing heroic deeds.
He stayed majestically in Kadampur and in Engoymalai.
In Thiruvaiyaru he stayed as a Saivaite sage.
In Thiruthuruthi, he stayed happily.
In Thiruppanai all the people loved him.
In Thirukazukkundram he tarried.
In Thiruppuyampuram he gave many boons to his devotees.
In Thirukkutralam he stayed in his form of meditation.
The ancient god with a beautiful form
comes magically and gives goodness to all.
Shiva, the god of compassion, came from the sky
and taught the shastras to all in Chandradeepam city.
In Thirukkazhipaalai he stays beautifully.

101 - 126
The nature of the compassionate lord of endless fame cannot be described.
He is smeared with divine white powder.

He destroys the future births of his devotees and gives them joy.
The compassionate lord dances to the sound of drums
and shares half of his body with his wife.
His pure, shining body destroys the three faults and karma of his devotees.
In Thirukazhumalam, wearing a cenkazhuneer flower garland, he gives his love to all.
Thirumal and Brahma could not find his head or feet.
He rode on a horse and came to the earth.
The god of the Pandya country gives his grace to his devotees
so that they will not be born again on the earth.
He gives moksha to the devotees who worship him with devotion.
He is the god of Utharakosamangai
and the god of gods who gave his grace to all the three ancient gods.
He takes away the ignorance of his devotees and gives them joy.
He, the mountain of grace, knows the qualities and abilities of all
and gives his grace accordingly.

127 - 146
O lord, I am a dog.
You asked me to come to the dancing hall in flourishing Thillai.
You join your devotees and give your grace.
Of the devotees who cannot reach him,
some enter fire, some are entranced with love for him,
some fall on the ground and worship him,
some run to the ocean and cry, “O god, O lord!”
and some reach his feet.
Some anxiously wait for the same grace he gave to Pathanjali.
He dances in the golden hall of Thiruppuliyur
and smiles at his wife Uma whose red mouth is sweet as a fruit.
He, the god of high Kailasa mountain, came to Thiruppuliyur and abides there.

3. Thiruvandappakudi: Civanathu Thula Sukkumattai Viyanthathu [3]
The Lord as the universe and the creation of the world

1 - 28
The lord has the form of the world
that can not be measured.
He is more beautiful than hundreds of crores of lights.
He is small like an atom yet he is large.
He created Brahma, the creator of the world,
and he creates and protects all creatures of the world
and he also ends their lives.
The world moves as if it were caught in a storm
and he makes it function.

He is the lord of all the six religions and their principles
and he is moksha for all, even the gods.
Every day he gives light to the sun, coolness to the moon,
heat to fire and purity to the wide sky.
He makes the wind blow and gives water its sweet taste.
He creates the earth and the many crores of things in it.

29 - 36
He is ancient, matchless, the whole universe.
He wears the teeth of a boar and a tiger skin.
He is smeared with white ashes.
Whenever I think of him,
I am unable to bear the thought
that I have not reached him.
He, the creator of the music of the veena, is also its music. 35

37 - 50
He is ancient, the highest one
and could not be found by Brahma and Thirumal.
He is a wonder and many who can't be described in words.
The mind cannot know him but he can be caught in the net of devotion.
He is unique, the only god.
a wonderful thing like an atom,
and he pervades the whole world.

51 - 60
He is a rare thing among rare things and has matchless praise.
He enters into all things and makes them flourish.
Scholars cannot recognize him.
The lord who has no birth or ending
creates all relationships in the world and moksha.
Lord Shiva is all moving and unmoving creatures—
even the gods do not know him..
He is female, male and ali.
I saw the god with my own eyes,
the compassionate lord who is nectar and gives his grace to all.

61 - 65
He came to earth to make his devotees his.
I am sure he is the god Shiva.
He made me his and gave his grace to me.
He is joined with Uma
whose beautiful eyes are like kuvalai blossoms—
she is half his body.

66 - 95
As if he were a dark cloud,
the god took water from the ocean of divine joy
and climbed the mountain in Thirupperundurai.
Then lightning spread in all directions,
snakes that have five senses ran away,
the hot season made the trees dry,
beautiful kandal flowers bloomed,
indragopa insects swarmed everywhere,
and lotuses bloomed with petals that were like kandal blossoms.
The flood of his grace spread in all directions.
Thirsty deer drank water, rivers flooded and crashed on their banks,
rain fell and cooled the heat
beautiful flowers bloomed,
kandal buds looked like the folded hands of devotees,
butterflies flew everywhere,
thunder roared,
water like the wisdom of knowledge filled up the ponds
and crashed on their banks,
and trees fell like our bad karma.
As if they were deer thirsty for drink,
good devotees drink in the meaning of the six religions.
As if they were performing archana for the gods,
farmers lovingly plant their crops in the earth.
May the god of the universe who is like a cloud prosper.

96 - 100
Praising God. vaazhga
Let us praise the lord who wears a snake belt.
Let us praise the ancient lord who gives grace to the sages,
Let us praise the lord who removes the future births of his devotees,
attracts them and makes them his.
Let us praise the lord who will come to me and remove my sorrow.100

101 - 105
Let us praise the lord, the dancer in the middle of the night.
Let us praise the lord who gives his nectar-like grace to devotees if they approach him.
Let us praise the lord, the beloved of Uma who has beautiful arms.
Let us praise the lord, a treasure for his poor devotees and an enemy for his enemies.

106 - 111
The lord, our friend wears a snake for an ornament, praise him.
He made me crazy for him, praise him.

He is strong and decorated with ash, praise him.
The ancient lord makes everything happen in all directions
and he makes all to sleep and wakes them up, praise him.
There are no words to describe him, praise him.

112 - 123
No one knows him in their feelings?
and he can't be seen or felt by all the senses, praise him.
He created the sky, water, earth, fire and the wind, praise him.
Like the fragrance in flowers
his fame spreads everywhere, praise him.
The shinning lord came to me today with compassion,
gave his grace and removed my future births, praise him.
He is very easy for me to reach.
He gave me my body that melts for his love.
He stays in my mind and makes me happy, praise him.
When I become a devotee of the lord
I feel his flood of joy all over my body.
I do not want this body—I want to join him.
Omnipresent lord could not be found by devotees.

123 - 132
He is a heap of emeralds and shines brightly.
He was not found by Brahma who has heads in all four directions.
Those who tried hard to see him could not find him.
All the sages tried to find him, but could not.
Even those who concentrated only on him could not find him
and felt disappointed.
Those who learned all the Vedas and searched for him could not find him.
Those who thought they could find him in tantras
could not find him even in the sky.

133 - 141
He is unique.
He has the form of a male, a female and an ali
and all the gods were unable to find him.
He shares his body with his wife who has shining forehead.
He was not found by sages who controlled their five senses,
left all their pleasures of the world,
and did penance with their thin bodies.
No one knows whether he is or he is not or whether he is one thing.
I, his devotee, finally found that thief who hid himself.

142 - 145
He hid himself from all those who worship him saying,

“Praise him, praise him, adorn him with garlands,
go round him and worship him,
follow him, do not leave him, hold on to him!”

146 - 157
The matchless lord with a unique nature
calls us, his devotees, and makes us his.
He shows us his Vedic form and gives his grace.
I worshiped him crying and calling out.
I felt as if I were caught in the waves of the ocean,
had fallen into it, rolled about and cried.
I felt like a crazy man and became like a maniac.
People were scared to see me
and those who heard me were amazed.
I was like a mad elephant as I suffered.
I do not enjoy the feelings of five senses.

158 - 167
In the cities of his enemies he is like a fire that destroys them,
but he is like a nellikkani on my palm.
I do not know how to praise him.
Is this right for him?
I cannot survive without him.
I do not know what he wants me to do
or how to get his grace,
and even if I receive it, I do not have enough of it.
Even if I swallow it, it is not enough for me.

168 - 182
He filled my heart with nectar from the cool milky ocean roaring with waves.
I am a dog yet he made my body fill with nectar.
He made it as if nectar and sweet honey
were flowing all through my flesh and bones.
He makes me melt for him and makes my body pure.
I am like an elephant that looks for sugarcane and vilam fruit.
His grace and compassion flow through my body like honey
and have made me his.
He is the lord whom even Brahma could not find.

4. Potri Thiruvakaval: Cakattin Urpatti [4]
A soul is born, grows, becomes a devotee and praises the Lord

1 - 30
As Brahma and all the gods in the sky worshiped you,
Thirumal, praised by sages everywhere,

who wears a silver crown and measured the three worlds with his two feet,
wanted to find your feet, and, disguised as a boar,
split open the earth and looked for them,
but, unable to find them and exhausted,
he praised you, saying, “Jeya, Jeya!”
You are easy to find for your devotees
if they worship you on this earth
surrounded with wide ocean.
In this world where elephants and ants are born,
I was born from the faultless womb of a mother
unaffected by any of her impurities.
After I was born for the first, the second and third month
I survived, but in the fourth month, I lived in darkness,
in the fifth month I was breathing well,
in the sixth month all the neighbors came to see me
and gossiped about how I look,
in the seventh month, I crawled,
in the eighth and ninth months I lived without any trouble,
in the tenth month I slept with my mother
and so I grew up year after year.
In the morning I did all the things I had to do,
in the day I was hungry always,
and in the night I slept. That is how I lived.

31 - 59
When I was young I lived in this crazy world like a mad elephant,
falling in love with women as beautiful as peacocks,
with dark curly hair, red mouths, round breasts and sharp eyes.
I learned from an ocean of books.
Impoverished, I needed to earn wealth and suffered in many ways.
I began to understand fate
and I also began to understand all the magical things in life.
Relatives and neighbors joined together and gossiped about me.
They talked of atheism.
Friends and others called me constantly just to talk
and wanted to go to places with me.
Those who know the shastras told me
that I should do vrathas and described the rules of shastras to me.
I heard scholars of many schools
when they argued and fought about various philosophies.
The people belonging to Ulogayudam surrounded me like snakes
and many other illusionary things also surrounded me.

60 - 77
But I only wanted to be your devotee,

and I was like a candle that is near the fire and is not moved away.
I worshiped you and melted in my heart for you.
I cried, my body shivering,
I danced, screamed, sang and praised you.
My heart melted in devotion like a nail piercing a soft tree
and swelled like an ocean.
My body shivered and the world looked at me and laughed.
I was not ashamed for whatever they said
and accepted their words as if they were ornaments.
I did not give up my desire to see you
and the joy that I might see you increased.
I was crying and troubled
and did not want to think of any other god.
I understood that you are the only highest god
and you came to the earth, became my dear guru
and gave me your grace.

78 - 85
I do not think of your greatness as a simple thing.
I feel like a shadow that does not move from your grace.
I consider the direction of the lord without growing tired.
My bones melt and I long for you.
The river of love for you flows over its banks.
All of my senses look for you.
I cry out, “Lord, lord!”
My words are confused?
My body shivers.
I fold my hands and my heart blooms in devotion for you.
My eyes feel joy and fill with tears.

86 - 99
You are mother for those who worship you
without stopping and you nourish us, I praise you.
You are the god who came to the earth as a scholar of the Vedas, I praise you.
You are the king of golden Madurai, I praise you.
You shine like a large jewel in Madurai, I praise you.
You dance in the hall in Thillai, the southern city, I praise you.
You are nectar for me today, I praise you.
You are endless and you created the four Vedas, I praise you.
You carry the bull banner, I praise you.
You have many shining forms, I praise you.
You make my heart melt as if you were peeling a stone
to get a fruit from it, I praise you.
O golden hill, protect me, I praise you.

When I cry you give me your grace and save me, I praise you.

100 - 130
You create us all, protect us and give us moksha, I praise you.
You remove all our troubles, I praise you.
O Esaa, I praise you.
You are our god, I praise you.
You are shining marble, I praise you.
O king, I praise you.
You are nectar, I praise you.
You are fragrant and you have many forms, I praise you.
You are the scholar of the Vedas, I praise you.
You are faultless, I praise you.
You are the first one of the world, I praise you.
You are knowledge, I praise you.
You are our refuge, I praise you.
You are a sweet fruit, I praise you.
The Ganges flows in your red hair, I praise you.
You make me yours, I praise you.
You are the feeling of all, I praise you.
I am a low one, your slave, I praise you.
You are our master, I praise you.
You are the atom, I praise you.
You are the god Shiva, I praise you.
You are our chief, I praise you.
You are our aim, I praise you.
You have eight qualities, I praise you.
You are our path, I praise you.
You are our thoughts, I praise you.
You are the remedy for the troubles of the gods, I praise you.
You are easy for all to find, I praise you.
O king, you give us your grace
so I and all my relatives will not fall into the hell, I praise you.
You are our friend, I praise you.
You are my help, I praise you.
You are our life, I praise you.
You are my treasure, I praise you.
You are our moksha, I praise you.
You are the first one of the world, I praise you.
You are our lord, I praise you.
You are the god Hara, I praise you.
You surpass all feelings and cannot be described, I praise you.
You are the wealth of the wide ocean of the world, I praise you.
You are beauty even in simple things, I praise you.
You are like the eye and a dark cloud, I praise you.

You are the omnipresent mountain of grace, I praise you.
You served your devotees, I praise you.
You made me worthy
and placed your feet on my head, I praise you.

132 - 156
You take away the troubles of those
who worship you folding their hands, I praise you.
You are the endless ocean of joy, I praise you.
You will not be destroyed or created, I praise you.
You are the first one who is above all, I praise you.
You are the beloved of Uma
whose eyes are like a doe's, I praise you.
You are the mother of the gods in the sky, I praise you.
You are five in the world, I praise you.
You are four in water, I praise you.
You are three in fire, I praise you.
You are two in the wind, I praise you.
You are the only one sky, I praise you.
You are nectar for compassionate ones, I praise you.
You are hard for the gods in the sky to see even in dreams, I praise you.
You give me, a dog, your grace in the day, I praise you.

145 - 163
You are the god of Thiruvidaimarudur, I praise you.
The Ganges flows in your hair, I praise you.
You are the king of Thiruvarur, I praise you.
You are the god of beautiful Thiruvaiyaru, I praise you.
You are the god of Thiruvannamalai, I praise you.
You are the ocean of nectar and dear as my eyes, I praise you.
You stay in Thiruvekambam, I praise you.
Half of your body is Uma your wife, I praise you.
You the highest god stay in Thirupparaythurai, I praise you.
You, the Shiva, stay in Thiruchirappalli, I praise you.
I do not have any other refuge, I praise you.
You are our dancer and you stay in Thirukkutralam, I praise you.
You, the king, stay in Thirukkokkazhi, I praise you.
You, my father, stay on Thiruyengoy mountain, I praise you.
You are the beautiful one who stays in lovely Thiruppazhanam, I praise you.
You, the Vidangan, stay in Kadampur, I praise you.
You give your grace to those who approach you, I praise you.
O king, you gave your grace to the elephant under the athi tree, I praise you.

164 - 176
O Shiva, you are the king of Southern land, I praise you.

You are the god of all countries, I praise you.
You gave your grace to the baby pigs, I praise you.
You are the great Kailasa mountain, I praise you.
You are my father and give me your grace, I praise you.
You, the god, take away the darkness in my life, I praise you.
I am your slave and alone, and I am tired, I praise you.
Give me your grace so that I will find a refuge, I praise you.
Give me your grace and say, “Don't be afraid!”, I praise you.
You drank the poison as nectar, I praise you.
You are my chief, I praise you.
You are my father, I praise you.
You are omnipresent, I praise you.
You are faultless, I praise you.
You are a devotee to your devotees, I praise you.
You are life, I praise you.
You are the greatest, I praise you.
You are the highest, I praise you.
You are a rare thing, I praise you.
You are faultless, I praise you.
You are a good path for the scholars of Vedas, I praise you.
O the first of the world, I will not be able to survive, I praise you.
You are my relative, I praise you.
You are my life, I praise you.
You are excellence, I praise you.
You are Shiva, I praise you.
You are good fortune, I praise you.
You are the beloved of Uma, I praise you.
You share your body with your wife whose feet are soft as cotton, I praise you.
I am a dog, your slave, I suffer, I praise you.
You are the shining Esan, I praise you.
You are my eyes that reveal moksha, I praise you.
You are the king of Thirukkovai, I praise you.
You are the king of the mountain country, I praise you.
You stay in Thirukkesari, the beautiful town, I praise you.
You, the precious, stay in Thirukkazhukkundram, I praise you.
You stay in Thiruppuvanam surrounded with mountains, I praise you.

193 - 206
You are the mountain of compassion, I praise you.
You have a form and you are formless, I praise you.
You embrace all with your compassion, I praise you.
You are the light that spreads everywhere, I praise you.
You are clear but hard to understand, I praise you.
You, a faultless shining pearl, I praise you.

You are a friend for your devotees, I praise you.
You, nectar with sweetness that never goes away,
give us your grace, I praise you.
You, the great lord, have a thousand names, I praise you.
You wear a garland of arugam grass, I praise you.
You, the bright light, dance in Thillai, I praise you.
You are the beautiful one decorated with sandal past, I praise you.
You are Shiva, hard to understand, I praise you.
You stay on mighty Mandira mountain. I praise you.
You make me yours and I will survive, I praise you.

207 - 211
You fed the baby tiger I praise you.
You walked on the wavy ocean, I praise you.
You gave your grace to the sparrow, I praise you.
You destroyed the desires of my senses, I praise you.
You are the fire on the earth, I praise you.

212 - 225
You are the bottom, middle and up, I praise you.
You gave moksha to the Pandya king and saved him from hell, I praise you.
You are omnipresent, I praise you.
You are the king of Shivapuram where flowers bloom everywhere, I praise you.
You wear a garland of kazuneer flower, I praise you.
You enter among your worshippers, I praise you.
I, a dog, do not how to survive,
but you accept my babbling words as a garland for you, I praise you.
You, the ancient god, burned the three forts of your enemies, I worship you.
You are the highest light, I worship you.
Praise, praise, you are the lord decorated with snake.
Praise, praise, you are the ancient cause of all.
Praise, praise, jeya, jeya.

…….

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Thiru Vempavai

Translated by P. R. Ramachander

Ancient Tamil Nadu saw two important Bhakthi movements, which most probably preceded the philosophical movements of Adi Sankara and Saint Ramanuja. The sentinels (sages) of Bhakthi movement worshipping Lord Shiva were called Nayanmars and those worshipping Lord Vishnu were called Azhwars. History records the story of 63 Nayanmars and their story is chronicled in a book called "Periya puranam (Big epic)" written by Chekizhar who was an eminent poet of those times. Among those 63 sages, four Natyanmars were the most important and they were Appar, Thirugnana Sambandar, Thirunavukkarsar and Manika Vasagar. All of them were great poets and traveled through out Tamil Nadu visiting the Shiva temples and composing poems on the deities in each Temple. The work of Manika Vasagar who was a Kshatriya by caste is called as Thiru Vasagam (Holy Script). "Thiru Vasagathukku Urugar Evvasagathukkum Urugar" meaning,"those who do not melt for Thiruvasagam will never melt for any other book", is a famous Tamil Saying of those times.

Thiruvempavai is a part of Thiruvasagam and was composed in the temple town of Thiruvannamalai during the month of Margazhi (December-January) when the temple town was celebrating the Pavai Nolumbu. This is a penance observed by unmarried girls of those times to get good husbands. The maids all wake up early, wake each other up and with song and dance go to the ponds and streams for bathing and then worship Pavai (woman goddess) and request her to bless them with suitable husbands. These songs are sung by them during the festival on 10 days preceding the Thiruadhirai Nolumbu. The fact that during the coronation of the Kings of Thailand these are sung shows the importance that people of those times attached to this song. The Tamil used was the ancient Tamil and though many words used during those times are common even today, the meanings of these are not that obvious. Each verse translated is preceded by the first few words of the Thiruvempavai verse to help for easy identification.

1
Adhiyum Andhamum Illa Aru Perum

We sang of that glorious light,
Which has no beginning and no end,
Oh you the girl who has broad, bright eyes,
Are you still asleep,
Did you not hear,
The songs that we sang,

Praising the holy feet wearing.
Hero's anklets of Madhava,* our Lord.
It is echoing in all the street,
One lady hearing our song,
Sobbed and sobbed and cried,
And another fell from her
Flower bedecked bed to a swoon,
Is this your state my friend,
Is this your nature, our lady.
* He who did great penance.

2
Pasam Param Jothikenbai Eraa Pagal Naam

"Oh, pretty damsel,
You used to tell all of us then,.
That your love is only to the God,
Who is the primeval light.
Has it now by any chance,
Shifted to the flower decked bed of yours?"
"Oh my well dressed friends,
Is it the time to make fun and play?"
"He whom even the great devas of heaven,
Are wary to approach,
He who is the Lord of Shiva Loka,*
And he who is the God of Chidambara,**
Has come in person and waits,
To give us his grace.
And we who do not know anything of him,
But have only love for him,
Are we capable of singing his praise,Oh lady"
* The world of Lord Shiva
** The famous temple town of Tamil Nadu

3
Muthanna Ven Nagyai, Mun Vandu Edhir Ezhunden

"Hey lady, with pearl like teeth,*
You used to wake before us,
And talk sweetly,
Deep from your mind,
That he is our father,
He is the source of our happiness,
And he is nectar in person,
But now you are sleeping,

With not even opening the door"
"My dear friends devoted to god,
Is it very bad,
If you forgive me just once for now?"
"Do not try to cheat us, our dear,
What devotion and love you have,
Do we not know all,
Would not the ladies with beautiful mind,
Sing about our lord Shiva.
All this we should definitely hear and suffer, Oh dear lady"
* This verse is in the form of conversation between the girls and the lady whom they want to wake up.

4
Onnithila Nagayai Innam Pularnthindro

Oh! lady with glittering smile,*
And with pearl like teeth,
Has not the new day begun?"
"Have all the ladies,
Who have lisping voice like a parrot, come?"
"Count we will and tell you soon,
Don't spend your time sleeping till then.
Sing of Him who is the nectar of the heaven,
Who is the essence of Vedas,
And who is sweet to the eyes,
And melts your mind within.
But if you wish to know their number soon,
You wake up and count them yourself,
And if the number is less, go to sleep again, Oh Lady"
* The conversation continues in this verse

5
Malariya Nanmuganum Kanaa Malayinai Nam

Hey deceiver, who has a milky honey speech,
You who bragged that we would,
See the Mountain that neither the proud,
Vishnu and Brahma could not see,*
Be pleased to open the door.
We sing and praise,
Of the great Lord Shiva,
Whose form those who live on earth,
Heaven and other worlds,
Could not see,

And who has come in person to rule over us,
And to remove our blemishes.
But you know this not.
And have not woken up yet.
She who sleeps with plaited hair,
Decorated by paste of Henna,
Even if we loudly shout,
"Hey Shiva, Hey Shiva".
How come you do not still wake up, Oh Lady.
* Once Lord Vishnu and Lord Brahma tried to see the foot and head of Lord Shiva in the form of swan and a boar in Thiruvannamalai and accepted defeat.

6
Manee Nee Nennalai Nalai Vandungali

Oh deer like maiden,
Only yesterday did you tell,
That tomorrow morn,
It is you who will wake us up,
And where has the word,
Disappeared without shame.
Has not it dawned?
Be pleased to open your mouth,
For us who have come singing,
About him, whom those.
In heaven, earth and other places,
Do not know,
And who has come to be with us,
And who has great noble feet,
With jingling anklets,
And sing with us,
Let your heart melt,
And let us all praise our King, Oh Lady.

7
Anne Ivayum Chilavo Pala Amarar

Little mother ours,
Is this the time for make believe?
When the signal sounds,
Boom all around in the past,
Of the presence of great one with great fame,
Who can never be thought of,
By even devas, the gods of heaven.

You would open your mouth,
And keep calling "Shiva, Shiva".
You would melt like wax then,
Even before his name,
Thennava* is complete.
Now we are telling before you,
"Our friend", "Our King".
"Our sweetest nectar",
But are you still asleep?
You are lying like,
The stone hearted ignorant ones,
What type of sleep, is this, our lady?
* Lord of the South, one name of Lord Shiva

8
Kozhi Chilabha Chilambum Kurukkengum

When the cock crows, all the birds twitter,
When the Veena is strummed, the holy conches boom.
Did you not hear when we sang,
Of the incomparable light of heaven,
The incomparable mercy of heaven,
And the one with incomparable fame?
Long live our dear, is this the way to sleep?
You never even open your mouth, dear,
Is this the way to love our God?
We will the all sing the fame,
Of him who alone is, after the deluge,
And of him who shares his body with his consort,
Please sing with us, our lady.

9
Munnai Pazham Porutkum Munnai Pazham Porule

Oh our Lord who is older than the oldest,
Oh Lord who exists in the modern way,
In this the new ways of the world,
We thine slaves, who have got you as our Lord,
Would bow before the holy feet of your devotees great,
Would become their friends for ever,
And would obey their orders with reverence and with out fail.
If our God, you bless us this way,
We will live all live, without any wants,
Is it not, our Lady?

10
Pathalam Ezhinum Keezh Chor Kazhivu Pada Malar

His flower like feet, which is beyond description,
Is below the seven worlds of Patala,*
His flower bedecked hair is above the end of all matter,
And he not only has he the lady in half of his body,
But he is beyond the whole hearted praise,
Of those adept in Vedas, of those gods in heaven,
And ordinary mortals like us,
And clearly seen as Hara** in the minds of his devotees.
Hey ! Lady devotees of his temples.
Which is his place? Which is his name?
Who are his relations?
And who are his neighbors?
And certainly he cannot be limited by our songs,
Is it not our lady?
* The nether worlds underneath
** Name of Lord Shiva

11
Moyyar Thadam Poygai Pukku Mugger Ena

In the pretty pond, surrounded by bees,
We who are your devotees for several generations,
Used to play by making sounds in water,
And sing about you, our Lord,
Who is red like the raging fire,
And who is bathed by white ashes.
Lord of the maid with pretty eyes,
Applied with black collyrium,
Who has whisper thin hips.
Please take us within you,
In this play of life, only those who are fit win,
And so help us not to get famished by this play,
Is it not our Lady.

12
Aartha Piravi Thuyar Keda Naam Arthadum

He is the one who has the holy pure waters,
In which with happiness we bathe,
So that the big sorrow of birth vanishes,
He is the one who dances in the holy temple of Thillai,*
With pot of fire in his left hand,

And he creates this and the world above,
Which he looks after and destroys.
Like playing a sport.
Let us sing his fame,
Let us take bath in his holy pond,
With the bangles making murmuring sound,.
With the golden belts with bells,
Creating the holy sounds all around,
With bees surrounding our scented hair,
And praise his golden feet,
And then also play and bathe in the holy stream,
Is it not, Oh lady.
* The holy temple of Chidambaram

13
Painkuvalai Kaar Malaral Chengamala Paimpodal

With exuberant blue and red lotus abound.
With King fishers making lot of sound,
With people coming to wash away their dirt and sin,
The pond appears as a place of our Lord and our Goddess.
Let our bangles of conch and our anklets divine,
Join this din, And let us all,
Bathe with our busts raising and the water level going up,
Is it not our lady.

14
Kadaar Kuzhai Ada Paimpoon Kalan Ada

With the ear studs worn in the ear shaking,
With all pretty gold ornaments waving,
With the pretty plait of ours, moving hither and thither,
With the bees surrounding the plait, moving with the plait,
We will all bathe and play in the cool holy waters of the stream,
And sing of the temple at Thillai, sing of the lord,
Who is the meaning of Vedas,
Sing of the meaning of holy light,
Sing of his Konrai* flowers adorning his hair,
Sing of Him who is the beginning and end,
Sing of him who shows us as different from this world,
And Pray the Goddess that we attain him,
Is it not our Lady.
* Red iris flowers which the Lord loved

15
Or Orukal Emperuman Enrenre Nam Peruman

Once in a while tells she "My Lord"
Once in a while describes she,
Of the fame of our Lord without stop,
Once in a while because of ebbing happiness,
That his memory gives,
Sheds she copious tears without end,
Once in a while lies she on the ground in trance,
In his memory divine and once in while becomes she a lunatic of Him,
Who is our great God and never salutes other gods great.
Who could have enchanted this lady thus?
Oh ladies with decorated chest,
Lets us all bathe in the flower filled pond and sing of Him,
Is it not our lady.

16
Munni Kadala Churukki Ezhum Thudaiyal

Oh Cloud, even before the season of rains,
You drank this sea and decreased its level and you climbed the skies,
And got the holy blue colour of our Goddess.
Your becoming streaks of lightning,
Reminded us of her narrow hips,
Your roaring claps of thunder,
Reminded us of the sound from her anklets,
Worn on her holy feet and the rainbow you made in the sky.
Reminded us of her pretty eye brows,
Please shower her rain of mercy,
On the devotes of our Lord and on us,
Is it not our Lady.

17
Chenganavapal Disai Mugan Pal Devargal Pal

Oh Lady with the naturally scented black hair,
He who can do things impossible,
He who is the God with charming eyes
He who is pure nectar to us, his devotees,
Graces us with happiness great,
Which neither the red eyed Vishnu,
Nor Lord Brahma with four heads,
Nor all the Gods in the heaven,
Can ever give,

And makes us purer than heaven.
Comes He to each of our homes great,
And gives us his lotus like golden feet,
And so that we will sing his praise and bathe,
In the flower filled lotus pond,
Is it not our Lady.

18
Annamalaiyan Adi Kamalam Chendru Irainjum

The jewels in the crowns of the gods of heaven,
Who bow their head to Lord Annamalai* looses their glitter,
The most famous Sun looses his sharp lights of rays before the Lord,
And the stars in the sky at night loose their sparkle before Him,
But the Lord becomes male, female, eunuch and others,
That are none of these also and he also becomes the sky, earth and all others.
That are different from these,
Oh Lady, he is the nectar which can fill our eyes,
So let us all sing his praise and bathe in this flower filled pond,
Is it not our Lady.
* God of the temple in the city of Thiruvannamalai meaning "Elder brother Mountain"

19
Un Kayil Pillai Unakke Adaikalamenru

Oh lord, we are deeply afraid
Of renewing the saying of Old,
"The baby in your hand is only yours"*
For we feel that there is no use for that.
Oh Lord hear what we have to say,
Let not our chest join any ones shoulder,
Except thine holy devotee,
Let not our hands ever do work except which is thine,
Let not our eyes see in day or night, anything except thee.
If you grant us all these our wishes,
We will not be worried on whichever side the sun rises ever,
Is it not our Lady.
* Meaning "whatever is yours has to be protected by only you".

20
Pothi Aruluga Nin Adhiyam Padha Malar

Oh, Lord, we praise thine lotus feet in the beginning.
Oh, Lord, we praise thine soft leaf bud like feet at the end,
Oh Lord, we praise thine feet from which all beings were born,
Oh Lord, we praise thine feet which gives pleasure to all beings,
Oh Lord, we praise thine feet which gives redemption to all beings,
Oh Lord, we praise thine lotus feet not even seen by Brahma and Vishnu,
Oh Lord, we praise thine golden feet which makes us your slaves,
Oh Lord, we praise the water of Margazhi,
And Ladies let us all dance and bathe,
Is it not our Lady.

Thyagaraja Ashtakam

By Sri Muthuswami Deekshithar
Translated by P. R. Ramachander

[Thyagaraja meaning King of Sacrifice is a form of Shiva, worshipped in Thiruvayaru of Tanjavur district of Tamilnadu. The author of this poem is one among the musical trinity, who belonged to Thiruvayaru. The author has composed many Carnatic Music Krithis in Sanskrit.]

1. Kalyana sougandhika pushpa hara,
Samshobitha kandaaya kaladharaaya,
Kalyana sailendra Dhanurdharaya,
Sri Thyagarajaya namo nama

Salutations and salutations to Thyagaraja,
Whose neck is shining due to the garland,
Of auspicious sougandhika flowers,
Who wears the crescent of moon,
And who carries the auspicious Mountain as his bow.

2. Mukthendra niladhi surathna rasi,
Samshobhi simhasana samsthithaya,
Mukthaa kumarakhya mahisthuthaya,
Sri Thyagarajaya namo nama

Salutations and salutations to Thyagaraja,
Who sits in the greatly shining throne,
Inlaid with pearl, blue sapphire and other precious stones,
And is the Muthukumara,* whom the earth prays.
* Pearl Subrahmanya

3. Keechanana muchukunda bhoopa,
Samprathanaath bhoothalam agadaaya,
Go Chandrasthaaya kumara pithre,
Sri Thyagarajaya namo nama

Salutations and salutations to Thyagaraja,
Who came to this earth due to,
The prayer of King Muchukunda with a monkey face,
Who is in an armoured box and father of Subrahmanya.

4. Gopthre pasoonaam guru raja bhoopa,
Darthresadaya Sri pura Samsthithya,
Gupthaswa gathraaya hrudaya bhajaya,
Sri Thyagarajaya namo nama

Salutations and salutations to Thyagaraja,
Who looks asfter all beings and as the King of teachers,
To many great people, who lives in Sripura of Sri Chakra
Who hides his form and is worshipped by the mind.

5. Kanthaadhi soundarya rathasthithaya,
Kantha samasleshidha sundaraya,
Kanthardha roopaya, gajaya pithre,
Sri Thyagarajaya namo nama

Salutations and salutations to Thyagaraja,
Who in the chariot of prettiness of his wife,
Who is pretty one who is embraced by his wife,
Who has given half his body to his wife,
And who is the father of the elephant faced Ganapathi.

6. Niranthraabhyasa visesham vedhya,
Pothu swaroopaya niranjanaya,
Nirangusananda pada pradhaya,
Sri Thyagarajaya namo nama

Salutations and salutations to Thyagaraja,
Who is specially known only because of continuous worship,
Who fulfills wishes and shows the way,
To unstained and permanent joy.

7. Anatha hrud varija hamsa roopa,
Nruthangarayadhi guru uthamaya,
Anantha kalyana gunaika dhamne,
Sri Thyagarajaya namo nama

Salutations and salutations to Thyagaraja,
Who has taken the form of a swan in the endless sea of mind,
And engaged himself in dance, who is a greatest teacher,
And is the storehouse of endless auspicious qualities.

8. Srimad chidananda guru swaroopa,
Sri thyaga rajangi Saroja yugme,
Anantha bodha pradham asthakakhyam,
Stotram subhkthya krutham arpitham mayaa.

I am offering this octet composed,
With great devotion, which is capable,
Of giving rise to endless pleasure,
At the lotus like feet of Thyagaraja,
Who is the form of teacher of divine joy.

Uma Maheswara Stotram

By Adi Shankara
Translated by P. R. Ramachander

Nama Sivabhyam, Nava Youvanabhyam,
Paraspara slishta Vapurtharabhyam,
Nagendra Kanya vrusha Kethabhyam,
Namo Nama Sankara Parvatheebhyam

Salutations to Lord Shiva and Goddess Shivaa,
Who are always in fresh stage of youth,
Who cling to each other in tight embrace,
Of whom one is the daughter of the Mountain,
And the other is one whose symbol is a bull,
Salutations and salutations to Lord Sankara
And to that Goddess Parvathy.

Nama Shivaabhyam sarasothsavabhyam,
Namaskruthabheeshta vara prathabhyam,
Narayanenarchitha padukabhyam,
Namo Nama Sankara Parvatheebhyam

Salutations to Lord Shiva and Goddess Shivaa,
Whose playful love is a festival,
Who grant boons to those who salute them,
And whose feet is worshiped by Lord Narayana,
Salutations and salutations to Lord Sankara
And to that Goddess Parvathy.

Nama Shivaabhyam vrusha vahanabhyam,
Virinchi vishnveendra su poojithaabhyam,
Vibhoothi pattera vilepanaabhyam,
Namo Nama Sankara Parvatheebhyam.

Salutations to Lord Shiva and Goddess Shivaa,
Who ride on the divine bull, who are worshipped by Vishnu, Brahma and Indra,
And whose bodies are anointed with Sandal and holy ash,
Salutations and salutations to Lord Sankara
And to that Goddess Parvathy.

Nama Shivaabhyam Jagadeeswarabhyam,
Jagat pathibhyabhyam, Jaya vigrahabhyam,
Jambhari mukhyair abhi vandidabhyam,
Namo Nama Sankara Parvatheebhyam.

Salutations to Lord Shiva and Goddess Shivaa,
Who are the lord and lady of the universe, who are always victorious,
And who are worshiped by Indra and his chiefs,
Salutations and salutations to Lord Sankara
And to that Goddess Parvathy.

Namashivaabhyam paramoushadabhyam,
Panchakshari panjara ranjithabhyam,
Prapancha srushti sthithi samhruthibhyam,
Namo Nama Sankara Parvatheebhyam.

Salutations to Lord Shiva and Goddess Shivaa,
Who are themselves the greatest medicine
Who are happy to hear Panchakshari repeated,
And who create, rule and destroy the universe,
Salutations and salutations to Lord Sankara
And to that Goddess Parvathy.

Namashivaabhyam Athi sundarabhyam,
Athyanthamasaktha hrudambujabhyam,
Asesha lokaika hithamkarabhyam,
Namo Nama Sankara Parvatheebhyam.

Vaidyanatha Ashtakam

[Octet to the King of Physicians]
Translated by P. R. Ramachander

[Lord Shiva is considered as the King among physicians. He is worshipped in this form in Purlee Vaijyanath. He is also worshipped in this form at a great temple in Tamil Nadu known as Vaitheeswaran Koil (Temple of the Lord of Physicians). It is believed that Lord Rama performed the cremation of bird Jatayu in this spot. It is also believed that Lord Angaraka (Planet Mars) who was afflicted by leprosy got cured in this place. It is also believed that Lord Subramanya got his trident (Vel) after worshipping in this temple. There is a temple tank called Siddha Amrutha Theertha (the all curing nectar water) in this temple. Bathing in this tank is supposed to cure all diseases. Tiru Chandu pills distributed in this temple are considered as a cure of all diseases. This is purported to be the medicine, which Vaidyanatha gave to Angaraka, to cure his illness. Pilgrims who come here to get their illness cured take this medicine after observing the following directions. They are first required to take bath in the Anga Sanatana Teertham on an auspicious day during the Sukla Paksha, get the Mrittika (mud) in a new pot to the temple, mix it with sacred ash and a few drops of water from Siddh Amruta Teertham. They should grind this into a paste and offer it in prayer to the Goddess and take it in with a little water from the Teertham, whereby they will be relieved of any sort of illness. After the abhishekam, the feet of Lord Subrahmanya are covered with sandal paste mixed with saffron powder in equal weight and devotees receive it as prasad. Devotees who are desirous of getting cured of diseases are also requested to recite this Vaidyanatha Ashtakam thrice a day.]

Sree rama soumithri jatayu veda,
Shadanadithya kujarchithya,
Sree neelakandaya daya mayaya,
Sree Vaidyanathaya Namah Shivaya.

I salute that God Shiva,
Who is the King among physicians,
Who is worshipped by Rama and Lakshmana,
Who is woshipped by Jatayu,
Who is worshipped by the Vedas,
Who is worshipped by Lord Subrahmanya,
Who is worshipped by the Sun God,
Who is worshipped by the Mars God,
Who is having a blue neck,
And who is the personification of mercy.

Ganga pravahendu jada dharaya,
Trilochanaya smara kala hanthre,
Samstha devairapi poojithaya,
Sree Vaidyanathaya Namah Shivaya.

I salute that God Shiva,
Who is the King among physicians,
Who wears the flow of Ganges and the moon,
On his head,
Who has three eyes,
Who had killed the God of love and death,
And who is worshipped by all devas.

Bhaktha priyaya, tripuranthakaya,
Pinakine dushta haraya nithyam,
Prathyaksha leelaya manushya loke,
Sree Vaidyanathaya Namah Shivaya.

I salute that God Shiva,
Who is the King among physicians,
Who is the lover his devotees,
Who has destroyed the three cities,
Who holds the bow called Pinaka,
Who destroys bad people daily,
And who plays in the world of humans.

Prabhootha vadadhi samastha roga,
Pranasa karthre muni vandhthithaya,
Prabhakarennd wagni vilochanaya,
Sree Vaidyanathaya Namah Shivaya.

I salute that God Shiva,
Who is the King among physicians,
Who cures all great diseases,
Like rheumatism and arthritis,
Who is saluted by great sages and to whom, the sun god,
Moon and God of fire are eyes.

Vakchrothra nethrangiri viheena jantho,
Vakchrothra nethrangiri sukha pradaya,
Kushtadhi sarvonnatha roga hanthre,
Sree Vaidyanathaya Namah Shivaya.

I salute that God Shiva,
Who is the King among physicians,

Who blesses those beings,
Who have lost their speech, hearing, sight and ability to walk,
With these abilities and who provides cure,
For devastating diseases like leprosy.

Vedantha vedhyaya jagan mayaya,
Yogiswara dhyeya Padambujaya,
Trimurthy roopaya sahasra namne,
Sree Vaidyanathaya Namah Shivaya.

I salute that God Shiva,
Who is the King among physicians,
Who can be known through vedantha,
Who is spread through out the universe,
Who has a lotus feet,
That is meditated upon by great sages,
Who is of the form of the holy trinity,
And who has thousand names.

Swatheertha mrudbasma brudanga bajam,
Pisacha dukha arthi bhayapahaya,
Athma swaroopaya sareera bajaam,
Sree Vaidyanathaya Namah Shivaya.

I salute that God Shiva,
Who is the King among physicians,
Who removes all suferings,
Caused by bad spirits, sorrows and fears,
By dip in his holy tank,
By the holy ash in the temple,
And by the mud below the neem tree of the temple,
And who is the personification of soul,
Occupying human body.

Sree neelakandaya vrushaba dwajaya,
Sarakkanda basmadhya abhi shobithaya,
Suputhradarathi subagyathaya,
Sree Vaidyanathaya Namah Shivaya.

I salute that God Shiva,
Who is the King among physicians,
Who has a blue neck,
Who has the the bull on his flag,
Who shines by flowers, sacred ash and sandal,

Who grants good children and good wife,
And who blesses us with all good luck.

Balambikesa vaidyesa bava roga haredisa,
Japen nama thrayam nithyam maha roga nivaranam.

Those who recite this prayer,
Thrice a day with devotion,
And pray the Lord Vaidyanatha,
Who is with his consort Balambika,
And who removes the fear of birth and death,
Would get cured of all great diseases.

Vaidyanatha Namaskaram

Translated by P. R. Ramachander

[Lord Shiva is considered as the King among physicians. He is worshipped in this form in Purlee Vaijyanath. He is also worshipped in this form at a great temple in Tamil Nadu known as Vaitheeswaran Koil (Temple of the lord of physicians). It is believed that Lord Rama and Lakshmana performed the cremation of the bird Jatayu in this spot. It is also believed that Lord Angaraka (planet Mars) who was afflicted by leprosy got cured in this place. It is also believed that Lord Subramanya got his trident (vel) after worshipping in this temple. There is a temple tank called Siddha Amrutha Theertha (the all curing nectar water) in this temple. Bathing in this tank is supposed to cure all diseases. This tank is devoid of fishes and frogs, till this day. Tiru Chandu pills distributed in this temple are considered as a cure of all diseases. This is purported to be the medicine, which Vaidyanatha gave to Angaraka to cure his illness. This great prayer sings the glory of the Lord Vaidyanatha and offers him the devotee's salutations.]

Achikithsa chikithsaya cha,
Aadhyantha rahithaya cha,
Sarva lokaika vandhyaya,
Vaidyanathaya they nama. 1

I salute that Vaidyanatha,*
Who is the cure for the incurable,
Who does not have beginning or end,
And who is saluted by the entire world.
* Doctor Divine

Aprameyayaya mahathe,
Suprasanna mukhaya cha,
Abheeshta dhayine nithyam,
Vaidyanathaya they nama. 2

I salute that Vaidyanatha,
Who is greatest and immeasurable,
Who has a very pleasing look,
And who daily fulfills our desires.

Mruthyunjayaya sarvaya,
Mrudani vama bhagine,
Veda vedyaya rudraya,
Vaidyanathaya they nama. 3

I salute that Vaidyanatha,
Who is in everything and wins over death,
Who has Parvathi on his left side,
And who is the Rudra, worshipped by Vedas.

Sri Rama bhadra vandyaya,
Jagatham hithakarine,
Somardha dharine thubhyam,
Vaidyanathaya they nama. 4

I salute that Vaidyanatha,
Who is saluted by Sri Rama,
Who does good things to the world,
And who wears the crescent of moon.

Neelakandaya soumithri,
Poojithaya Mrudaya cha,
Chandra vahnyarka nethraya,
Vaidyanathaya they nama. 5

I salute that Vaidyanatha,
Who has a blue neck,
Who is worshipped by Parvathi and Lakshmana,
And whose eyes are the moon, sun and the fire.

Shikhi vahana vandhyaya,
Srushti sthiyanantha karine,
Mani manthraoushadesaya,
Vaidyanathaya they nama. 6

I salute that Vaidyanatha,
Who is worshipped by Lord Subrahmanya,
Who is responsible for creation, upkeep and destruction,
And who himself is the lord of gem, chants and medicine.

Kruthra rajabhi vandhyaya,
Divya gangadharaya cha,
Jaganmayaya sarvaya,
Vaidyanathaya they nama. 7

I salute that Vaidyanatha,
Who is worshipped by fearful Kings,
Who carries the holy Ganga,
And who is spread in everything in the world.

Kuja Veda vidheendryayai,
Poojithaya chidathmane,
Aadhithya Chandra vandhyaya,
Vaidyanathaya they nama. 8

I salute that Vaidyanatha,
Whose holy spirit is worshipped,
By Mars, Vedas and Brahma,
And who is saluted by Sun and the moon.

Veda Vedhya krupa dhara,
Jagan moorthe, shubha pradha,
Anadhi vaidhya sarvagna,
Vaidhyanatha namosthu they. 9

I salute that Vaidyanatha,
Who is the drops of mercy worshipped by Vedas,
Who is the form of the world, which does good,
And who is the primeval doctor who knows all.

Gangadhara mahadeva,
Chandra Vahnyarka lochana,
Pinakapane Viswesa,
Vaidhyanatha namosthu they. 10

I salute that Vaidyanatha,
Who is the great God carrying Ganga,
Who has moon, Sun and Fire as eyes,
And who is the Lord of Universe holding the Bow Pinaka.

Vrushavahana Devesa,
Achikithsa chikithsaka,
Karunakara Gowreeesa,
Vaidhyanatha namosthu they. 11

I salute that Vaidyanatha,
Who is the Lord of Devas riding on a bull,
Who is the doctor who cures the incurable,
And who is the Lord of Gowri, who is merciful.

Vidhi Vishnu mukhaidevai,
Archyamana Padambhuja,
Aprameya haresana,
Vaidhyanatha namosthu they. 12

I salute that Vaidyanatha,
Whose lotus like feet is worshipped,
By Brahma, Vishnu and other Devas,
And who is the immeasurable Lord Shiva.

Rama, Lakshmana, Suryendu,
Jatayu sruthi poojitha,
Madanandhaka Sarvesa,
Vaidhyanatha namosthu they. 13

I salute that Vaidyanatha,
Who is being worshipped by,
Rama, Lakshmana, Sun, Moon and Jatayu,
Who is the God of everything,
And who killed god of love.

Prapancha bhishageesana,
Neelakanda maheswara,
Viswanatha Mahadeva,
Vaidhyanatha namosthu they. 14

I salute that Vaidyanatha
Who is the doctor of the entire world,
Who is the great God with blue neck,
Who is the greatest God,
And who is lord of universe.

Umapathe lokanatha,
Mani manthraoushadeswara,
Deenabandho, daya sindho,
Vaidhyanatha namosthu they. 15

I salute that Vaidyanatha,
Who is the Lord of Uma and the world,
Who is the God of gems, chants and medicine,
Who is the friend of the oppressed,
And who is the sea of mercy.

Trigunatheetha chidroopa,
Thaapa thraya vimochana,
Viroopaksha, jagannatha,
Vaidhyanatha namosthu they. 16

I salute that Vaidyanatha,
Who is the holy form beyond the three gunas,
Who helps us win over three types of suffering,
Who is god of universe with misshapen eye.

Bhootha pretha pisachathe,
Uchadana vichakshana,
Kushtathi sarva rogaanaam,
Samharthre, they namo nama. 17

Salutations and salutations,
To He who drives away,
All diseases like leprosy,
And by chanting whose name,
Ghosts, devils and goblins,
Are made to run away.

Jadyantha kubjather,
Divya roopa pradhaine,
Aneka mukha jandhoonam,
Divya vak dayine nama. 18

Salutations to Him, who gives good words,
To beasts of several type of faces,
And who gives divine form,
To those who are born to the lowliest and bad.

Veda Sara Shiva Sthavam

Translated by P. R. Ramachander

Pasunam pathim papa nasam paresam,
Gajendrasya kruthimvasanam varenyam,
Jada jutamadhye sphurad Ganagavarim,
Mahadevamekam smarami smararim. 1

I meditate only on that great God,
Who is the lord of all beings,
Who is the destroyer of sins,
Who is the lord of heaven,
Who wears the hide of the King of elephants,
And who keeps river 'Ganga' in the middle of his hair.

Mahesam, suresam, surarathinasam,
Vibhum, Viswanaham,Vibhuthyanga bhoosham,
Virupaksha mindwarka vahnithra nethram,
Sadananda meede Prabhu pancha vakthram. 2

I pray that Lord of lords with faces five,
Who is the greatest God,
Who is the God of devas,
Who is the enemy of Asuras,
Who is scholar of philosophy,
Who is the lord of the universe,
Who anoints himself totally with ash,
And who has sun, moon and fire as eyes.

Shivaakantha Shambho, sasangardha moule,
Mahesanasulin Jatajutadharin,
Thwameka jagadvyapako Viswaroopa,
Praseeda, Praseeda Prabho poorna Roopa. 3

Be kind to me. Be kind to me, Oh, Lord,
Who has a fully complete mien, who is the consort of Goddess Uma,
Who keeps the moon crescent with himself,
Who is the God who carries the great spear, who has unkempt grown hair,
Who is the only one pervading all over and who has a form which encompasses the universe.

Parathmanamadhyam, Jagat bheejamekam,
Nireeham nirakaramonkara vandhyam,
Yatho jayathe palyathe yena viswam,
Thameesam bhaje leeyahe yatra viswam. 4

I worship that God, who is the Paramathma,
Who is the seed of the world, who does not have any desires,
Who does not have any shape, who can be known through 'Om',
Who creates and looks after the world and merges it within him.

Na bhoomir na chapo na vahnir na vayur,
Ma cha akasamasthe na thanthra na nidhra,
Na greeshmo na seetham na deso na vesho,
Na yasyahimurthitrimurthim thameede. 5

I pray and praise that God,
Who is the Trimurthy [Trinity],
And who is not affected by
Earth, water, fire, wind,
Ether, thanthra, nidhra,
Heat, cold, place of stay and attire.

Ajam sasvatham karanam karananam,
Shivam kevalam Bhasakam Bhasakanam,
Thureeyam thama paramadyantha heenam,
Prapadhye param pavanam dwaitha heenam. 6

I praise that most holy God,
Who does not have any birth,
Who is permanent,
Who is the cause of all causes,
Who is peaceful,
Who is the light of all lights,
Who is thureeya, the other side of ignorance,
Who does not have either end or beginning,
And who does not have any divisions.

Namasthe namasthe, Vibho viswamurthe,
Namasthe, namasthe thapo yoga gamya,
Namasthe, namasthe chidananda murthe,
Namasthe, namasthe sruthi gnana gamya. 7

Salutations and salutations,
To the store house of knowledge and god of all worlds,
Salutations and salutations,
To him who should be known by meditation and Yoga,
Salutations and salutations,
To him who is the ever lasting bliss,
Salutations and salutations,
To him who should be attained through Vedas.

Viswanatha Ashtakam

By Adi Shankara
Translated by P. R. Ramachander

Ganga tharanga ramaneeya jata kalapam,
Gowri niranthara vibhooshitha vama bhagam,
Narayana priya mananga madapaharam,
Varanasi pura pathim Bhajhe Viswanadham, 1

Sing and praise that lord of the Universe,
Who is the Lord of the town of Benares,
Who has the tufted hair made by waves of river Ganga,
Who for ever has Gowri as ornament on his left side,
Who is the friend of Lord Narayana,
And who destroyed the pride of the god of love.

Vachamagocharamanekaguna swaroopam,
Vageesa Vishnu sura sevitha pada padmam,
Vamena vigraha varena kalathravantham,
Varanasi pura pathim Bhajhe Viswanadham, 2

Sing and praise that lord of the Universe,
Who is the Lord of the town of Benares,
Who is beyond the meaning of words,
Who is the store house of several good qualities, who has the lotus feet,
Which is worshiped by Brahma, Vishnu and other Devas,
And who keeps his better half on his left side.

Bhoothadhipam bhujaga bhooshana bhooshithangam,
Vygrajinambaradharam, jatilam, trinethram,
Pasungusa bhaya vara pradha soola panim,
Varanasi pura pathim Bhajhe Viswanadham. 3

Sing and praise that lord of the Universe,
Who is the Lord of the town of Benares,
Who is the lord of all beings, who is having a body decorated by snakes,
Who clothes himself with the skin of a tiger,
Who is having matted hair, who is having three eyes,
And who holds trident, rope and goad and is the giver of boons.

Seethamsu shobitha kireeta virajamanam,
Balekshananila visoshitha pancha banam,

Nagadhiparachitha basaura karma pooram,
Varanasi pura pathim Bhajhe Viswanadham, 4

Sing and praise that lord of the Universe,
Who is the Lord of the town of Benares,
Who shines with the crown decorated by moon,
Who burnt the god of love by the fire of his eyes,
And who wears King of snakes as an ear ring.

Panchananam durutha matha mathangajanaam,
Naganthagam danuja pungava pannaganam,
Davanalam marana soka jarataveenam,
Varanasi pura pathim Bhajhe Viswanadham, 5

Sing and praise that lord of the Universe,
Who is the Lord of the town of Benares,
Who is like a lion to the pride called elephant,
Who is like Garuda the King of birds to the snake like asuras,
And who is like the forest fire that swallows sorrow, death and old age.

Thejomayam suguna nirgunamadweetheeyam,
Anandakandamaparajithamaprameyam,
Nagathmakam sakala nishkalamathma roopam,
Varanasi pura pathim Bhajhe Viswanadham, 6

Sing and praise that lord of the Universe,
Who is the Lord of the town of Benares,
Who has a glittering mien,
Who is the first among those with and without shape,
Who is the reason for happiness in this world,
Who is never defeated,
Who is beyond the subject of reasoning,
Who is the soul of all serpents,
And who has a soul which is both pure and mixed.

Aasam vihaya parihruthya parasya nindam,
Pape rathim cha sunivarya mana samadhou,
Aadhaya hruth kamala Madhya gatham paresam,
Varanasi pura pathim Bhajhe Viswanadham, 7

Sing and praise that lord of the Universe,
Who is the Lord of the town of Benares,
And Sing of him who is in the middle of your lotus like heart,
When it is bereft of all desires and nature of finding fault,

When it is not attached to the sinful acts,
And when it is parked in the deep meditation of Samadhi.

Ragadhi dosha rahitham sujananuraga,
Vairagya santhi nilayam girija sahayam,
Madhurya dhairya subhagam garalabhi ramam,
Varanasi pura pathim Bhajhe Viswanadham, 8

Sing and praise that lord of the Universe,
Who is the Lord of the town of Benares,
Who does not have faults like passion, who loves good people,
Who is the home of detachment and peace,
Who is helped by the daughter of the Mountain,
Who has a pleasing form, full of sweetness and courage,
And wears the strongest poison.
Phala Sruthi

Varanasi pura pathe sthavanam sivasya,
Vyakhyathamashtakamitham patahe manushya,
Vidhyam sriyaam vipula soukhya manantha keerthim,
Samprapya deva nilaye labhathe cha moksham.

Benefits of Recitation

That man who reads this octet with its meaning,
Which sings the praise of Siva who is the lord of Varanasi,
Would get knowledge, wealth, great pleasure and great fame,
And in the end also attain salvation.

Viswanatha Suprabatha Ashtakam

[Octet of Good Morning to Lord Viswanatha]
Translated by P. R. Ramachander

[Here is a rare suprabatham addressed to Lord Shiva taken from the book Stotra Mala published by Devi Book stall, Kodunagallor.]

Sri Neelakanda girijesa suresa shambo,
Sri Parvatheesa karunamaya deena bandho,
Kailasa nadha bhuvanesa Jagan nivasa,
Sri Viswanadha thava Bhasura Suprabatham. 1

Oh God with blue neck, Oh Lord of Parvathi, Oh Lord of Devas,
Oh consort of Parvathi, Oh storehouse of mercy, Oh friend of the oppressed,
Oh Lord of the Kailasa Mountain, Oh Lord of Universe, Oh resident of universe,
A lustrous good morning to you, Oh my Lord of the universe.

Sri Parvathii hrudaya nadha, krupambhu rase,
Bhoothesa deva, shiva shankara Chandra moule,
Lokesa sarva madhanadhaka vama deva,
Sri Viswanadha thava Bhasura Suprabatham. 2

Oh lord of the mind of Parvathi, Oh ocean of mercy,
Oh God who is the lord of all beings, Oh Shiva, Oh Shankara, Oh wearer of the crescent,
Oh Lord of all worlds, Oh killer of the god of love, Oh Vama deva,
A lustrous good morning to you, Oh my Lord of the universe.

Sri Shankara pramadha nayaka deva deva,
Gangadhara pasu pathe sura mamunesa,
Sri Kanda shambho hara papa hare,
Sri Viswanadha thava Bhasura Suprabatham. 3

Oh Shankara, oh leader of Pramadhas, Oh god of Gods,
Oh carrier of Ganga, Oh lord of all beings, Oh god of devas and great sages,
Oh Sri Kanda, Oh God who kills, Oh God who destroys sin,
A lustrous good morning to you, Oh my Lord of the universe.

Sri Vyomkesa shithi kanda vrushakape sri,
Viswathmaka tribhuvaneswara shakthi nadha,
Mruthyunjaya guna nidhe, Gana nadha shambho,
Sri Viswanadha thava Bhasura Suprabatham. 4

Oh God who has sky as hair, oh God with black neck, oh God who rides on a bull,
Oh God who is the soul of the world, Oh God who is lord of three worlds, Oh Lord of Shakthi,
Oh God who won over death, oh treasure house of goodness, Oh God who is Lord of Ganas
A lustrous good morning to you, Oh my Lord of the universe.

Sathya swaroopa sakalamaya nasana sri,
Kailsa shaila vinivasa, pinakapane,
Sarva mayanthaka, sukha pradha, viswa roopa,
Sri Viswanadha thava Bhasura Suprabatham. 5

Oh personification of truth, Oh Lord who destroys everything and is a part of them,
Oh God who lives on the top of Kailasa Mountain, Oh wielder of Pinaka bow,
Oh God who pervades in everything, oh god who is pleasure, Oh God who is a form of Universe,
A lustrous good morning to you, Oh my Lord of the universe.

Shambho sasankha sura mamuni vrunda vandhya,
Kasi pathe pasupthe Trijagan nivasa,
Sri phala lochana, phaneeswara, soola pane,
Sri Viswanadha thava Bhasura Suprabatham. 6

Oh God who wears the crescent, Oh God who is worshipped by groups of devas and great sages,
Oh Lord of Varanasi, Oh Lord of all beings, Oh God who resides in all three worlds,
Oh God who has an eye on the forehead, Oh God of serpents, Oh wielder of spear,
A lustrous good morning to you, Oh my Lord of the universe.

Sri sarva sarva durithapaha sathya moorthe,
Sarvagna sarva hrudaya sthitha punya moorthe,
Sarvartha sidhi pradha, bhaktha janaika bhandho,
Sri Viswanadha thava Bhasura Suprabatham. 7

Oh God Shiva, Oh remover of all problems, Oh personification of truth,
Oh all knower, Oh holy god who lives in every one's heart,
Oh God who blesses with all types of wealth, Oh friend of people devoted to you,
A lustrous good morning to you, Oh my Lord of the universe.

Omkara roopa phani raja vibhooshana sri,
Karthyayani Priya manohara, chandra chooda,
Bhaktharthi bhanjana Girresa janesa shambho,
Sri Viswanadha thava Bhasura Suprabatham. 8

Oh Form of letter Om, Oh God who wears King of serpents as ornament,
Oh pretty one who is dear to Karthyayani, Oh wearer of the crescent,
Oh destroyer of sufferings of his devotes, Oh Lord of the Mountain, Oh god who is the Lord of people,
A lustrous good morning to you, Oh my Lord of the universe.

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